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Biography.

LIFE OF JOHN GOTTLIEB ERNESTUS HECKEWELDER,

A MORAVIAN MISSIONARY AMONG THE AMERICAN INDIANS.

The following Sketch of the life of Mr. Heckewelder, written by himself, was translated from the German for the last number of the "United Brethren's Missionary Intelligencer and Religious Miscellany." We had selected it for our September Number, but were obliged to defer it until the present.

I WAS born March 12, 1743, at Bedford, in England, where my father, David Heckewelder, one of the refugees who left Moravia under the guidance of Brother Christian David, was at that period engaged in the service of the Lord. My juvenile years I spent in the Brethren's schools at Buttermere, Smith-house, and Fulneck. To this very day I continue to cherish a grateful recollection of the blessed impressions made upon my heart, on a certain prayer day, held by Brother John de Watteville at Fulneck, when his address created a lively desire in the hearts of his youthful audience to serve the Lord in the missionary cause, if ever we attained to years of maturity. Some of my companions, with myself, actually entered into a covenant for this purpose.

In January 1754, I went in company with our late Brother Pylæus on foot to London, and from thence to Chelsea, my parents having received a call to America, whither I was to accompany them. The whole company, destined to sail for New-York in the Brethren's ship Irene, Captain Garrison, amounted in number to forty persons, including fourteen children, of whom I was the oldest. The day previous to our departure, Count Zinzendorf spoke individually with most of the members belonging to our company. I was also called in, Brother Spangenburg being present, when the Count began by inquiring, what progress I had made in learning, one main object of which ought to be, that I might one day be prepared for the ministry. In child-like simplicity I related my experience on the

above-mentioned prayer-day, and informed him of the covenant some of us had entered into. He then gave me his benediction, laying his hand upon my head and offering up a prayer, which circumstance I have always considered as an evidence of my having been set apart to be a messenger of peace to the heathen.

After narrowly escaping a watery grave when the boats which carried us on board of the ship, had well nigh been upset, having been entangled among the cables, we set sail, March 12, 1754, being my 13th birthday. We had a very prosperous voyage; for, without encountering a single heavy gale, we crossed the Atlantic in twenty-one days, which, in those times, was considered as something approaching a miracle. At New-York we were very kindly received and hospitably entertained by our brethren and sisters there. The whole of our company reached Bethlehem in safety, on the 20th of April, and were cordially welcomed by the whole congregation at a general love-feast. In the first instance I was placed in the children's seminary, and two years after removed to Christian's brunn, there to follow agricultural pursuits and other useful occupations. Here, as well as at Bethlehem, I had frequent opportunities of seeing Indians that lay encamped near the latter place. The sight of these people gradually confirmed my desire and expectation cherished in my younger days, of being employed as a missionary among them at some future period. At the early age of eighteen, this wish was in some measure gratified, when

I was called upon by government, to accompany our late Brother Christian Frederick Post on an expedition to the north-western Indians, living on the Ohio. On this journey, we endured great fatigues and hardships, hunger and sickness, and several times our lives were endangered; through the mercy and protection of God, however, we reached Bethlehem, in safety, the latter end of November, 1762.

In 1771, I was employed in the service of the mission, in various ways, either as a guard or messenger, during the Indian war, when the Christian Indian congregations of Nain and Wechquetank were compelled to fly for refuge to Philadelphia. On their return from thence, I was, off and on, appointed to assist the missionaries in the commencement of Friendshuetten. While out on these excursions, my life was in great danger.

At one time, while travelling on foot to Gnadenhuetten, beyond the Blue Mountains, in a very cold night, the ground being covered by a deep snow, my strength was so much exhausted, that, feeling an inclination to sleep, I was obliged to sit down on a felled tree, resting on its stump and covered with snow, with the intention merely to rest my weary limbs, although a secret monitor cautioned me powerfully to beware of sleep. But the moment I sat down, I fell asleep, and would in all probability never have awaked again, if the tree had not suddenly given way under me, whereby I was thrown, broad awake, into the path. Grateful to my Lord for this providential escape, I immediately prosecuted my journey and late that night reached Gnadenhuetten.

A gunpowder affair had nearly proved fatal to me and the Brethren Ettwein, David Zeisberger, Senseman, and Angerman. The latter had lately come from Europe, glowing with an ardent desire to preach the Gospel to the Indians, and had in a manner forced himself upon our company. Having, on our journey, taken up our night's lodging at the house of a Mr. Ogden, Brother Angerman by his careless and imprudent conduct had well nigh occasioned a dreadful gunpowder explosion.

Mr. Ogden's dwelling consisted of two small buildings adjoining each other. In the one his goods were stored for sale; in the other, several kegs of powder were deposited. He slept in the store-room, from which a door opened into the powder Magazine; another opened into it from the outside. A change of weather threatening to come on, he prepared a couch of dry straw or hay for us in his powder magazine, requesting us, in the most friendly terms, on no account to smoke tobacco in the apartment, not only because some grains of powder

might lie scattered upon the floor, but chiefly because some of the kegs were opened. It being now bed-time, Mr. Ogden placed a lighted candle in his store, in such a direction as to throw sufficient light through the middle door, left open for that purpose, till we should have retired to rest. Brother Angerman, however, wished to have the candle placed nearer to him, in order to inspect and bind up his lacerated feet. The landlord and the rest of us, represented to him the danger to which he would expose himself and us; but he ceased not to plead for it; promising neither to bring the candle in contact with the straw nor to blow it out, but to leave it standing on the door-sill, and then to extinguish it on the outside of the house. Mr. Ogden at last gave way to his request, and then shut the middle door. We now lay down, after having once more earnestly charged Brother Angerman to be careful with the light. We soon fell asleep, and he too was overpowered by sleep, before he had extinguished the light.

Next morning Brother Zeisberger awaked me, and took me alone with him into the woods. He there drew the candle out of his pocket, and imparted to me in confidence, what he would reveal to no soul besides, saying: "If in the preceding night we had not had an invisible watchman with us, we should all have been blown to atoms, and no soul could have known how it happened! I was fast asleep, for I was tired, and in my first doze; suddenly I felt a shock, as though somebody was forcibly rousing me. I jumped up, and lo! the candle was burnt down on one side, and just on the point of dropping in a blaze on the straw. To prevent which accident, there was but one moment left. From that instant, I could sleep no longer; for one chill after the other thrilled through my veins! Thanks be to our Lord for this extraordinary preservation of our lives!"

About this time also, I was made instrumental in saving from a watery grave the lives of two young persons. The first of these was Israel Horsefield, a young man, who while skating on the ice, that covered the mill-dam at Bethlehem, in a very cold day, broke in, at a place where the water was from 10 to 12 feet deep. He did not sink immediately, but for some time supported himself by laying hold of some wood, that was floating about. The cold being extreme and the ice but thin, he could not have sustained himself in that position for any length of time, if, fortunately for him, I had not been on the opposite bank at the time, and hastened to his relief. By pushing some brushwood towards him, which I hastily tied together and fastened on the land side, I formed a kind of bridge

for him, which prevented even the thin ice from breaking under him, so that by the help of God and the use of these means, his life was saved. Great and mutual was our joy, and unbounded his gratitude on beholding himself safe on shore.

The other person was Christiana Richter, my employer's daughter. One morning one of the Brethren informed me, that a company of girls, and she among the rest, were going to pick currants on the lowlands near Bethlehem that afternoon, when they had to cross a decayed bridge over the Manakosy creek. I cautioned him not to suffer them to venture on the bridge, before it had undergone some repairs, and then went to my work in an adjoining meadow. Returning home at noon, while in the act of sitting down to dinner, I suddenly felt a secret and irresistible impulse to hasten down to the Manakosy, where I espied several of the girls standing on the bridge, with Christiana Richter at some distance from them. I had just caught a glimpse of her, when the bridge broke down, and she was pitched into the water, which was deep and miry. I hastened to the spot, and with much difficulty succeeded in drawing her out. Thus her life was saved for the present; but it appears that on this occasion her constitution sustained such a violent shock, in consequence of the fright and cold she took, that in about half a year after, she died of a pulmonary complaint.

With the above-mentioned year 1771, a new period of my life commenced; the dark clouds which had hitherto obscured my horizon, were dispersed, and I obtained clearer views of my future calling and destination—for which favour I still humbly thank my gracious Lord. Already in the spring of said year Brother David Zeisberger, being arrived at Bethlehem from Beaver creek, had requested Conference to send me along with him, as an assistant to the mission. A proposal to this effect was accordingly made to me, and although at that time I had a fair prospect of settling myself comfortably at Nazareth, yet I preferred entering upon the missionary service among the Indians, which in those turbulent times was become a peculiarly dangerous undertaking. Accordingly in September, attended by the blessing of the congregation, I accompanied Brother Zeisberger to Friedenstadt. My heart's determination at the time, was to devote myself with soul and body to the service of the Lord in this mission, and cheerfully undergo the greatest hardships if the service required them. I may truly say, that the time spent in the service of the Indian mission until 1781, proved a very pleasant, happy, and refreshing season to my soul, notwithstanding the labours, hardships, and

sufferings we had to undergo, particularly during the Shawano wars, the Revolutionary war, during our peregrinations, the commencement of new towns, &c.; for love and concord reigned among the missionaries, the grace of God prevailed mightily in the Indian congregation, the preaching of the gospel was attended with a visible blessing, and numbers of Indians were converted to the Lord; many true believers in Jesus, at their departure out of this world, bore the most powerful and affecting testimonies to the truth; and the attachment of the Indian brethren and sisters to their teachers was such, as, in turn, to call forth my sincerest and warmest affection for them. Thus circumstanced, I was constantly kept in good spirits, enjoyed many a happy hour, inasmuch that I was often convinced, while thankful for my precious calling, that I could in no other situation whatever, have been happier and more contented than I actually was with the Indian congregation, whom the Lord was graciously pleased to own as his people.

In 1778, being on a visit of several months at Bethlehem and Litiz, I was ordained a Deacon of the Brethren's church, at the latter place, by our late bishop Matthew Hehl. There also, in 1780, I entered the matrimonial state with Sister Susan Ohnberg. Our union was blest with three daughters, who are now living at Bethlehem.

Besides those hardships and dangers endured in the turbulent times above alluded to, it may not be deemed improper for me to relate several incidents to the praise and glory of God, in which I was an individual sufferer.

Crossing Beaver creek, in 1772, after heavy rains, my canoe struck upon a large log, which occasioned its upsetting and plunging me into water of 10 or 12 feet depth. By holding to the canoe, I kept myself above water for some time; but considering the rapidity of the torrent and the great falls a short distance below, I must inevitably have perished, if two Indian Brethren, on seeing my distress, had not plunged into the stream and saved me and the canoe, while one of them swimming, dragged it along, and the other propelled it from behind.

Twice I was in danger of falling directly into the hands of hostile warriors, once at Schoenbrunn and again at Lichtenau, while imprudently venturing too far from the town, in spite of the arguments of the Indian Brethren to the contrary. The warriors, however, raising a great shout, as usual, before entering the town, I by that means discovered them, without being seen by them, for which I thanked God, and thus escaping their clutches, I reached home in safety by taking a circuitous route.

In 1781, while at Salem, and just going to hold a meeting in the church, where the congregation were assembled, I was exposed to the most imminent danger of being shot in my own house by a Monsey Indian, a declared enemy of the Gospel and the white people. The intervention of old Tobias, who, being the sexton, came to call me to the meeting, proved the means of my providential escape, the circumstantial account of which, together with instances of a similar nature, may be read in my missionary history.

The four following years, from 1782 to 1786, which we spent in Canada, were among the most trying and arduous the missionaries had ever witnessed, notwithstanding that government gave us many proofs of their kindness and favourable disposition towards us. In the first place, we were almost wholly cut off from Detroit settlement, while we resided on the Huron river, thirty miles distant; for, in summer, immense forests and extensive prairies, inhabited by a very venomous species of black rattlesnakes, must be passed, and in winter the ice prevented us from visiting the settlement. Moreover the clearing away of huge forest-trees, in the hot summer days, while molested day and night by swarms of musquetoës, proved exceedingly laborious. The communication with our brethren at Bethlehem was likewise completely interrupted, so that we could obtain no assistance from them; as no person thought himself secure, thirty miles from Bethlehem, behind the Blue mountains, from the attacks of savage Indians or of those that went by the name of English wood-rangers. And although in process of time, we received £100 sterling from our brethren at London, yet this sum was very soon expended, provisions being enormously high; for instance, two cows cost £76, (New-York currency,) one fowl, 10 shillings, 1 lb. of butter, 6 shillings, and 100 lbs. of flour, £5, &c. Frequently the frost killed our crops in August, which compelled us to purchase provisions for a whole year in advance, whereby we ran ourselves into debt. In order to discharge the latter, we took our field and garden produce to Detroit market; but as we had to pass a cove at lake St. Clair, nine miles in breadth, which in stormy weather affords a very dangerous passage, our lives were frequently hazarded by these jaunts. The rivers where they empty into the lakes being very difficult to pass, on account of the balrushes and wild rice growing there, and Brother Senseman and myself one day working our way into the cove, during a calm, in a canoe laden with all kinds of garden produce, we were, on entering the cove, suddenly overtaken by a storm which had nearly

capsized our canoe, which was furnished with a sail. Our hope of saving ourselves was fast diminishing, when (while being yet one mile distant from the shore,) we discovered a Frenchman, (who lived on the neck of land jutting out into the cove,) running to and fro with uplifted hands. As we approached nearer, we distinctly heard his exclamations of distress on our account. At last coming nearer to land, he went into the water up to his shoulders, in order to draw the boat ashore. He appeared exceedingly rejoiced and grateful to God for our miraculous escape, which, as he informed us in French and broken English, had already been past his expectations. He then took us into his house, and ordered his wife to prepare a large pike, he had caught, for dinner. He next fell upon his knees and offered up a prayer of thanksgiving to God, in our presence, while silently and with heartfelt gratitude, we did the same.

On another occasion, while crossing the ice in this cove, on horseback, the horse broke through with me; but being a nimble Canadian, immediately, before he had time to sink with me, he took a leap upon the firm ice, and thus saved my life.

The third instance I have to record to the praise and glory of God, occurred in the winter season, on a similar excursion to Detroit. A deep snow had fallen, which in those parts is regularly succeeded by a storm, lasting one day at least. For this reason all my friends advised me not to return home the first day; but, deaf to their arguments, I went. Riding on, I suddenly discovered a high decayed tree, right in the middle of the road, a short distance ahead, moved rapidly to and fro by the wind. Being close up to the tree, I thought I heard some one calling to me to stop. It immediately occurred to me, that as this tree had weathered out the storm of yesterday, and the wind not being so high to-day, it would most likely withstand the shock. I now, however, began to look out for a way how to effect my escape; yet seeing nothing but fallen trees around me, covered with snow, I was just on the point of proceeding forwards, when that large tree fell towards me, without the least forewarning noise, (being torn up by the roots,) and was dashed to pieces before and around me, without doing me the least injury. For this repeated proof of the guardian care of my Divine Master over me, I returned him my sincerest acknowledgments.

In 1786, when the Christian Indians were compelled to move to the southern shore of lake Erie, on account of the war between their countrymen and the United States, and circumstances also requiring the removal of my family, I accordingly moved

with the latter to Bethlehem. Here I was employed in various ways in the missionary cause,—accompanying other missionaries to the Indian congregation—and going several times on business to New-York, for the society of the Brethren for propagating the Gospel among the heathen, lately instituted.

In 1791, the United States government having entered into negotiations for peace with those Indian tribes with whom they had been at war, and General Rufus Putnam being charged with the execution of this mission, he requested that I might receive orders to accompany him on the expedition. Accordingly I received a commission from the Secretary of War, signed by President Washington. I met General Putnam at Pittsburg, from which place we penetrated into the Indian country as far as Post Vincent on the river Wabash. The result of our expedition was briefly this: We took about sixty Indian prisoners, including women and children, along with us, from Fort Washington (a distance of near 400 miles,) to the assembled chiefs, consigning them over to their friends and relations. Our journey and stay on Wabash river having lasted about nine months, we returned in January, 1793, in company with fourteen Indian chiefs to Philadelphia, who were desirous of seeing their father, President Washington.

During our stay at Fort Washington on the Indian boundary line, I contracted an acquaintance with a clergyman who lived about six miles from Cincinnati in Colombo, a village on Little Miami river. After repeated invitations to come and see him, on a fine morning, I set out on my way thither. At the request of Mr. Swan, the general-paymaster, who lived along the road, I stopped in to see him, and spent a short time in friendly conversation with him. On learning whither I was bending my course, he assured me that so far there had not been the least danger for travellers in that direction. Indeed while I was with him, several persons met together at his house, who all intended to go by the same route. Three of them having left Mr. Swan's shortly before I did, having advanced but a short distance, I presently heard the cry of murder! murder! and one of the men being wounded in the arm, came running back with the horrible news that one of his companions had been murdered, and the other taken captive by the Indians. Here again was displayed the superintending care of Divine Providence over my life, in my being detained at Col. Swan's, that thereby I might escape a cruel and certain death.

Encouraged by the result of the first expedition and the apparently peaceable dis-

position of the Indian tribes, government resolved to send a formal embassy to the chiefs convened on the Miami of the lakes. President Washington commissioned Gen. Lincoln, of Boston, Col. Timothy Pickering, of Pennsylvania, the Postmaster General of the United States, and Beverly Randolph, ex-governor of Virginia, together with myself as an assistant, to enter into a treaty with the Indians. Convinced by these ocular demonstrations of the sincerity of government in wishing to establish a permanent peace with the Indians; six Quaker preachers voluntarily offered their services in the expedition, engaging to undertake the journey at their own expense, which offer was accepted accordingly. We left Philadelphia in the spring of 1793, and went by way of New-York, Albany, and the lakes, to Detroit which at that time was still in the hands of the British, notwithstanding that in the treaty of peace, the surrender of this and other boundary stations had been expressly stipulated. On this account we could proceed no further, much less obtain the object in view, viz. a personal interview with the heads of the Indian tribes on the Miami. Indeed we plainly discovered that the Indians, swayed as they were by the influence of evil counsellors, were not at liberty to act independently. In the last message we sent them, previous to our leaving Detroit, this final declaration was therefore inserted: "That having neglected the proper season for the promotion of their welfare, they would be indebted to their evil advisers for the eventual consequences resulting from such a line of conduct." These they were brought to feel the year following, when Gen. Anthony Wayne, entering their country with a powerful armed force, entirely defeated them, and thereby compelled them to make peace. Our company, consisting of twenty persons, returning from Detroit, went by water to Niagara. Here we separated; one party, consisting of Col. T. Pickering, Beverly Randolph, and some of the Quaker preachers, proceeding on horseback by way of Genesee and the back counties of Pennsylvania. The rest of us continued our voyage across lake Ontario into the river St. Lawrence to Montreal, from thence to Chamblee, St. John's, down lake Champlain to Whitehall, and down along the North river, in stages, by way of Albany, to New-York. On this perilous voyage, our lives were in the most imminent danger, from which the mighty power of God alone could and did deliver us, while passing the river St. Francis, where it expands considerably. On approaching this dangerous pass towards evening, myself and others expected we would lie by, lest we should have to encounter it during the night. But our boat-

men being very confident, and Gen. Lincoln and others approving of the measure likewise, we continued our voyage, and in the night were overtaken in our open boat by the most tremendous storm I have ever witnessed, accompanied by the loudest peals of thunder and incessant flashes of lightning. We had hardly composed ourselves to rest, when I was suddenly roused from my slumbers by the captain's loudly vociferating: "Down with the sail!" Before his order could be complied with, our boat was partly filled with water, so as to set our trunks afloat. Presently after, the dismal cry of the boatmen resounded: "We are lost! We must perish!" These poor fellows, losing all courage, laid down their oars, and committed themselves and us to the mercy of the storm, waves, and rocks. In this our perilous situation, William Hartshorne, a Quaker preacher, from Shrewsbury, New-Jersey, who had made repeated trips in a small vessel to the West Indies, became the instrument of our deliverance. By serious and encouraging entreaties he prevailed upon the boatmen to resume their oars, himself taking the command of the vessel, being faithfully assisted by the secretary of the commission and another gentleman from New-England. In this manner our boat was safely brought to the opposite shore, during the most violent storm and waves, over the most dangerous cliffs, in a very dark night, being now above and then again under water. On a bleak rising ground we suffered exceedingly, being wet and cold, until I succeeded in striking fire from my tinder-box, which, before the gust came on, I had carefully secured against the water. At daybreak, we discovered with emotions of horror and also of loud gratitude to God, our Almighty Deliverer, shoals of rocks projecting like heaps of hay in a meadow, through which our boat had steered its course, without suffering the least damage. The company, who, as stated above, had taken a different route by land, had to encounter the same furious storm, while lying encamped in the woods, the trees falling all around them, and threatening destruction to them and their houses. Through the mercy of God, they were miraculously preserved, and after a very tedious journey arrived safe at Trenton.

Praise and glory be ascribed by me to God, the guardian of my life, for all his merciful interpositions on this as well as on other occasions, which, when my life was in the most imminent danger, He vouchsafed to me, not only among the ordinary hardships which travellers have to encounter that pass for hundreds of miles through wild uncultivated tracts of country, but also on such occasions, when wild and venomous animals obstructed my passage.

Four times in my travels (twice when alone,) I met with panthers, when they would stand still or squat down in the road before me for some time, then rise again and quietly pass off into the woods, without venturing an attack upon me. On another occasion, while encamped with Christian Indians at Cayahaga, I killed no less than sixteen rattlesnakes in one day.

In 1794, and the following years, I was variously employed in the concerns of the Society, for propagating the Gospel among the heathen, in despatching business for them with government, and assisting Gen. Putnam in 1797, in surveying a tract of land on the Muskingum. In 1798, I accompanied Brother Benjamin Mortimer on his journey to Fairfield, in Upper Canada, via Niagara. In 1801, I moved with my family to Gnadenhuetten on the Muskingum, where I laboured to discharge the duties of an agent to the above Society, and to serve my country in the capacity of a justice of the peace in the State of Ohio, with zeal and fidelity. In 1810, I returned again to Bethlehem with my family, in order to spend the remainder of my days in rest and quietude.

(Thus far our late Brother's own account.)

Occasional attacks of rheumatism excepted, our late Brother Heckewelder was blest with an uncommon share of health. During the latter part of 1822, however, the infirmities of old age visibly began to undermine his constitution, and gradually brought on very painful bodily sufferings. Inferring from these circumstances, that the time of his departure might be near at hand, he settled his domestic concerns, and being too weak to write his own memoirs, he dictated the most remarkable features of his past life to a confidential friend, for the benefit of his children and grandchildren.

Being resigned to the will of the Lord, he wistfully, as a weary traveller longing for his journey's end, awaited the decisive moment, when his better immortal part, divested from its clayey tabernacle, should be summoned into the presence of Jesus, there to rest from all his labour, while such was his fervent prayer:

"For Jesus' sake, O Lord, I pray
Come, take my longing soul away!"

Agreeably to his request, the blessing of the Lord was imparted to him on the morning of January 30th, previous to his departure, while in broken accents and cheerful looks, he expressed the serenity of his mind and the joy he felt at the prospect of future glory. At 6 o'clock in the morning of January 31st, he ceased to breathe, and his redeemed soul entered the mansions of rest and peace above, after having sojourned in the body 79 years, 10 months, and 18 days.

Reports of Societies.

SIXTH REPORT OF THE PRESBYTERIAN EDUCATION SOCIETY.

PRESENTED AT THE ANNUAL MEETING, IN NEW-YORK, MAY 13, 1824.

Origin of Education Societies.

Societies for the education of poor and pious youth for the Gospel Ministry are of American origin. From other countries we have borrowed the plans of our Bible Societies, Sunday Schools, Missionary Societies, and many other benevolent institutions, but in no country except our own do we perceive any societies for the multiplication of the ministers of religion.

Education Societies have grown out of circumstances which distinguish our situation from that of every other people on the globe. In other countries religion is supported by law; the Clergy are maintained either from tithes or from the revenues of the state. Hence the number of the Clergy is always more than adequate to the demands of the population. But in this country religion is supported by the voluntary contributions of the people, and where these fail, there is no remedy—the country becomes a moral waste, and religion ceases to exist, even in form. In the old world, the population is either stationary or but slowly progressive. The provision which is now made for the support of their Clergy, with a small and gradual augmentation, will answer all their demands for ages to come; but in this country, if the number of ministers were now fully adequate to the supply of all our wants, such is the rapid increase of the people, it must be multiplied twenty fold to keep pace with our progress for a single century.

Importance of Education Societies in this Country.

From the view which we have

here presented, it will be readily perceived, that an experiment is going on in this country of momentous interest to us and our posterity. If the population should continue to increase as it has done, (and so far as human foresight can discern, there is nothing to prevent it,) there will be within the limits of the United States, after the lapse of one century, nearly two hundred millions of souls. They will constitute one-fourth part of the population of the globe. They will be bone of our bone and flesh of our flesh. They will be the children and the grandchildren of the generation now upon the stage. What security have we that they will worship the God whom we worship; that they will bow the knee to the Saviour whom we adore? Are our religious institutions founded on such a basis, that they will surely grow with our growth and strengthen with our strength? Will they spread where our people spread, and when they advance into the wilderness, will religion follow them, like the pillar of fire, to give them light? As the pioneers of cultivation ascend along the banks of our streams, and convert the forest into a garden, will the spires of Jehovah's temples every where mark their progress? Will incense and a pure offering ascend from the summits of the Rocky Mountains? and will the voice of the sweet singers of Israel and of those who go up to the house of God in company, be heard along the shores of the Pacific? What reason have we to indulge anticipations like these? We have intrusted the extension of our religious institutions to the voluntary and unassisted efforts of the people;

and these efforts are to be made under the most unfavourable circumstances.—Consider the manner in which our new settlements are formed. The first settlers are men of little or no property. They go into the wilderness, and are occupied for a long time in clearing the land for cultivation. It is usually several years before they are able to erect comfortable dwelling-houses, and many more before they can enjoy some of the most common privileges of older settlements. During this whole period they are from necessity without schools, without ministers, without any of that influence or those institutions which are the glory and the safety of older sections of the country. By the time that they are able to support these institutions, long habit has made them contented without them. With many, the expense is an objection, and not unfrequently a new generation has sprung up, who are unacquainted with their value, and unwilling to make any sacrifices for their support. Under such circumstances we should naturally suppose that infidelity and every species of error would take root and flourish. Such is the fact. Every account represents the condition of the inhabitants in these settlements as deplorable for ignorance and irreligion.

These representations are not the dreams of the visionary. They are confirmed by a long list of melancholy facts. The records of our colleges and our churches furnish decisive evidence that there has been already a degeneracy, rapid beyond example, and almost beyond belief. For the first century after the settlement of this country, one half of the graduates at our colleges were clergymen; for the next fifty years, the proportion was only one-third; for the next thirty years only, one-fifth; and for the next ten years only one-sixth. For many years after the settlement of New-England, there

was on an average one liberally educated minister to five or six hundred souls; now, including ministers of all denominations, there is not one to 1200 souls, and in many extensive districts settled by the sons of the pilgrims, without the limits of New-England, there is not one to three thousand souls.

Statements of this kind might be multiplied to an indefinite extent, but it is time to inquire, How shall we check the progress of degeneracy? How shall we escape the evils which threaten to overwhelm us? Shall we seek for aid from the civil power? Shall we form a union between the church and the state? No; the principles of our citizens, the genius of our institutions forbid it.—Religion must still be supported (and blessed be God, it can be supported) by the voluntary efforts of the people. Societies must be extensively organized for the education of pious young men for the ministry, and other societies must be formed to send them, when educated, to our destitute settlements. In this way, and in this way only, can the evil be effectually remedied.

Executive Committees, and Auxiliary Societies.

The Branches of our Society consist of Executive Committees, appointed by the Board, and of auxiliary societies, voluntarily formed, together with associations subordinate to either of these, or to the Board. These committees and auxiliaries are required to give an account every year of the state of their funds, and the number of young men under their care.

At the date of the last report it was stated that there were seven auxiliary societies and sixteen executive committees acting in connexion with the Board. To these three have been added in the course of the year, viz. the Executive Committees of Champlain, Niagara, and Washington county, Tennessee.

The Executive Committee of NEW-YORK report, that they have assisted seventeen young men the past year ; three at Bloomfield academy, one at Hamilton college, one at Auburn Theological Seminary, one at the Charity School in Maine, seven in the city of New-York, pursuing theological studies, one at William's college, one at an academy in the state of New-York, and one at Princeton college.

The Executive Committee of LONG-ISLAND report, that they have had three young men under their care the last year ; one is at Yale college, one at Middlebury college, and one has been compelled to abandon his studies for a time in consequence of indisposition. The amount expended upon these beneficiaries was one hundred and sixty-five dollars and seventeen cents.

The Executive Committee of MORRIS and ESSEX have had under their care, during the last year, six young men ; one in Hamilton college, one in Auburn Theological Seminary, one in the Collegiate Institution at Amherst, and three in Bloomfield academy. The committee have received since their last report, two hundred and twenty dollars and twenty cents, and have expended three hundred and fifty-one dollars and ninety cents. The students at Bloomfield have also been supplied with articles of clothing to a considerable amount, generously contributed by the ladies of Newark, Rockaway, Troy, and Bloomfield.

The Executive Committee of the county of ORANGE appear to be steadily prosecuting the object of their appointment. They have one beneficiary who is a member of William's college. They have received in money and clothing, including a small balance in the treasury at the commencement of the year, seventy-eight dollars and eighty-three cents, and have expended seventy-one dollars and twenty-eight cents.

The Education Society of CATSKILL, which is older than our own institution, although it is now auxiliary, has assisted since its formation, six young men, four of whom are now preachers of the gospel. It has funds, consisting of the notes of the beneficiaries, to the amount of three hundred and thirty-six dollars. We do not learn that it has had any beneficiary under its care during the past year.

The Executive Committee of the NORTHERN ASSOCIATED PRESBYTERY have expended since their last report, two hundred and sixty-seven dollars and ninety-eight cents. The committee lament that many of the Branch societies connected with their body, have failed to contribute the aid which was anticipated, and that they have been under the necessity of reducing the number of their beneficiaries from six to four ; one of whom is in Hamilton college, one in Union college, one in the Collegiate Institution at Amherst, and one in the academy at Delhi.

The Executive Committee of COLUMBIA state, that they have expended fifty dollars, principally in the support of a young man at the college in Schenectady.

The Executive Committee of CHENANGO report, that they have one beneficiary, who is pursuing his studies at the academy in Oxford. The churches within the limits of this committee are in an incipient state, and are under the necessity of making great efforts to secure to themselves the stated ministrations of the word of God. The committee, however, encourage us to hope that several young men will soon be taken under their care.

The Executive Committee of ONONDAGA report, that of the five beneficiaries mentioned in their last report, only two remain under their care. Two have been dismissed, and are now provided for by other societies, and one is dead. None have been added during the past year

in consequence of the low state of the funds. The committee have expended one hundred and fifty-eight dollars and ninety-one cents in cash, and the beneficiaries have also been supplied to a considerable extent with board and clothing. Of the young man who died the committee say,

“James Alworth departed this life on the 24th of August last, a few days previous to the time appointed for his admission to college. He was a young man of unquestionable piety and good talents. His death is a great loss to the church below, but we enjoy the comforting assurance that he is removed to the higher employments of the church above. We look upon this as one of the mysterious and trying dispensations of a wise and holy God, designed to test our confidence and zeal. His sickness was probably occasioned in part by too close application to his studies.”

The Directors of the WESTERN EDUCATION SOCIETY report, that their efforts have been directed during the past year to the erection of a boarding-house for the accommodation of their beneficiaries. Fifteen acres of land have been purchased, and a house has been erected in the vicinity of Hamilton college, of dimensions sufficient for the accommodation of fifty young men.

The number of beneficiaries under the care of this auxiliary, in December last, was twenty-four. At the close of the year 1822 there were in the hands of the Treasurer one hundred and fifty-five dollars and thirty-six cents. The receipts during the year 1823 were one thousand and twenty-nine dollars and ten cents in cash, and in lumber, provisions, and other articles, two thousand two hundred and twelve dollars and sixty-seven cents, making a gross amount of three thousand three hundred and ninety-seven dollars and thirteen cents. Of this sum, two thousand one hundred and ninety-two dollars

and thirty-three cents have been expended in erecting and furnishing the boarding-house, and eight hundred and fifty dollars have been paid for the board of the beneficiaries. The directors say that to finish their house, erect a barn and other out-houses, and to provide for the support of their beneficiaries, a sum must be raised during the present year of not less than three thousand dollars. From the laudable zeal which animates the directors, and from the liberal and enterprising character of the people in the Western District, there can be little doubt that this sum will be contributed. Indeed the success of the efforts already made by the agents of the directors encourages us to expect even more than the requisite amount.

The Executive Committee of GENEVA report, that in consequence of the very liberal sums which have been contributed within their bounds, during the past year, to the Western Education Society, they have almost ceased to do any thing for the parent institution. With the exception of one beneficiary in Hamilton college, who is assisted by the Female Education Society of Geneva, we do not learn that they have any young men under their care.

From the report of *the Executive Committee of ONTARIO* it appears that on account of the low state of their funds, two of their beneficiaries have been obliged to withdraw from the patronage of the society, and that they have now under their care only four students; two at Hamilton college, one at West Bloomfield academy, and one who was recently a member of that academy, but is now employed in teaching school. The committee have received in money, including a draft upon the parent society for eighty dollars, one hundred and twenty-five dollars and seventy cents, and in board, clothing, and classical books, about sixty dollars. Their expenses have exceeded their

income, and the debts of the students are not less than one hundred dollars.

The *ROCHESTER Education Society* has two beneficiaries under its care; one in Hamilton college, and the other in Union college.

The *Executive Committee of CRAWFORD COUNTY*, Pennsylvania, report that the associations connected with their body have contributed, in money and produce, ninety-eight dollars. They have no beneficiary under their care, but expect to select one soon. The committee say that the settlements in that part of the country are yet in their infancy, and that the sum which has been contributed is to be regarded rather as an expression of good-will to the Society than as an evidence of the ability of the people to contribute.

The *Directors of the Education Society of GRAND RIVER*, Ohio, report, that they have received during the past year about one hundred dollars, and have expended about eighty dollars in the support of a beneficiary, who is now prepared to enter college. They speak in very encouraging terms of their prospects, and express a hope that before the expiration of the present year they shall have received several young men under their care.

The *Directors* also communicate the interesting intelligence that the *Presbyteries of Grand River and Portage*, deeply impressed with the necessity of greater efforts for the education of young men for the ministry, after long and careful deliberation, proceeded at a joint meeting, held in May 1822, to take the necessary measures for the endowment of a classical and theological seminary, to be located in the north-eastern part of the state of Ohio. A board of managers, entitled "the Managers of the Education Fund," were appointed, and empowered to collect moneys for this object. Thus far they have met with very encour-

aging success. In the course of of about twelve months they have obtained subscriptions in money, lands, books, provisions, and clothing, to the amount of more than three thousand dollars. When we consider that the country where these donations have been offered was not long since a wilderness, and that many of the subscribers are still struggling with all the difficulties incident to new settlements, we cannot but admire their liberal and enterprising spirit.

The *Executive Committee of East TENNESSEE* have received in provisions, boarding, and tuition, during the past year, seven hundred and ninety-two dollars, and the parent society has aided them by a donation of one hundred dollars in money. The greater part of the above receipts were expended upon fifteen young men, now in the South Western Theological Seminary at Knoxville. The whole number of beneficiaries under the care of the committee is nineteen. There are also four who have been approved as candidates for charity, and several others will probably soon apply for aid; but "without double the assistance from abroad," the committee say "we know not how we can meet the necessities for the coming year, of those to whom we are already engaged. How painful to dismiss for want of means! Give us adequate help, and by the blessing of God we will educate a goodly number of qualified young men for the ministry. Some districts of our country can furnish bone and sinew for the Christian warfare rather than pecuniary aid. Others again, whatever of the former they can supply, have it also in their power to furnish the moneys which are needed. Let us all do what we can, and we have infinitely more than a fabled Hercules to ensure a blessing."

No reports have been received from the *Executive Committees of Philadelphia, Genesee, Cayuga, Bath,*

or *West Tennessee*, but from the latest previous reports it appears that they had, in all, seventeen young men under their care.

From the preceding details it will be perceived, that of the Executive Committees and Auxiliary Societies connected with the Board, sixteen have transmitted their reports, and that they have had under their charge, the last year, eighty-six young men in different stages of their education. If we allow to those committees and auxiliary societies whose reports have not come to hand, the same number of beneficiaries as were mentioned in their last communications, the result will be, that this Society, in all its branches, has had under its care in the course of the year, one hundred and three young men preparing for the Gospel ministry. The number mentioned in our last report was one hundred and two.

Funds.

From the report of the Treasurer of the Board, it appears that the receipts during the past year have been seven hundred and eighty dollars and nineteen cents.

For want of more full and accurate reports, the precise amount of the receipts and expenditures of the branches of the society cannot be stated, but from the documents which have already come to hand, it appears that ten of the branches have received the last year more than five thousand dollars, and it would probably be safe to estimate the whole receipts of the society and its various branches at more than seven thousand dollars.

Several of our auxiliaries have received important aid during the past year, by contributions in provisions and clothing; and it is desirable that the assistance which has been given in this way should be continued. The Board would beg leave also respectfully to suggest, that many persons, who feel unable to contribute money, might render very valuable

aid to our beneficiaries by the donation of such books as are required in their classical course. For the purpose of encouraging donations of this kind, the Board have appointed a committee to take charge of the books which may be presented, and have directed that they shall be carefully preserved for the use of students under the care of the Board, or of the Executive Committees connected with the Society.

Conclusion.

In concluding their report the Board would express their devout gratitude to God for his continued smiles upon the society. They would also rejoice in the prosperity of similar associations in every part of our country. Scarcely ten years have elapsed since the formation of the first Education Society in the United States. In this short period more than seven hundred young men have been assisted in obtaining an education for the ministry. A considerable portion of this number are now at our schools and colleges in the different stages of education, but in a short time, with a few exceptions, they will all have entered on the great work to which their lives are consecrated. When we think of seven hundred young men, fitted by a course of laborious study to exert a powerful and happy influence on the character of our country—seven hundred young men, selected for their talents as well as their piety, added to the number of liberally educated clergymen—seven hundred faithful pastors, employed every week and every day in instructing the ignorant, in consoling the afflicted, in counselling the young, in re-proving the vicious, in awakening the careless, and in directing and animating the efforts of the virtuous—seven hundred young men deeply imbued with the benevolent spirit of the age in which we live, scattered over every part of the United States, and lending their active influence to

the cause of Bible Societies, of Foreign and Domestic Missions, of Sunday Schools, and in short, of every institution which has for its object the glory of God and the happiness of man—when the Board consider that all this will have been accom-

plished within a few years, by voluntary associations for the education of young men for the ministry, they feel assured that the God of our fathers will be the God of our children, and of our children's children, unto the latest generation.

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

Since the publication of our last number, communications have been received from *Union*, to the 11th of June; *Hopefields*, to the 29th of the same month; *Harmony*, to the 12th of July; and *Machinaw*, to the 25th of August.

UNION.

EXTRACTS OF LETTERS.

*Rev. Mr. Vaill, to the Domestic Secretary,
June 11, 1824.*

DEAR SIR—I take the liberty of writing to you with more freedom than when I am performing an official duty, or detailing the statistics of the Mission. I shall never regret the pains which I have taken to be present at the Council, which has just been held at the new Garrison; the most interesting which, perhaps, was ever held in an Indian country. The 8th inst. was appointed for the surrendry of those criminals *who had killed the whites*, to Col. Arbuckle, for trial. The Chiefs having requested me to be present on the occasion, I went with cheerfulness, yet with doubts and fears respecting any good result of the interview. So new and so strange would it be for the Osage Chiefs to deliver their men to be tried for their lives. They had attempted, last year, to take a murderer to the Fort, a young man, for killing a Cherokee, and had not been able to do it. How then could they surrender six or seven of their chief warriors? What power had the Chiefs to do this? and who

ever heard of criminals giving up themselves? All that we knew concerning the ways of these Indians led us to fear, that when the day to resign themselves arrived, the delinquents would shrink back and be missing. But God, who has all hearts in his hands, ordered it in a different manner.

It is to be kept in mind, that among Indians, the leaders of a war-party are accountable for all the mischief done by the party. They conduct the campaign, and give the orders, although they do not fire a gun. If, therefore, innocent blood be shed, the leaders are considered as the criminals. The leaders, in the late affair, were of course demanded. At the head of these, was the noted Mad Buffalo, who sent his war club to New-York. I mention his name with the more regret, as he had so lately resigned into your hands his *insignia belli*. It would lengthen out my Journal, to give a full account of the superstitious mistakes, and deep delusions, by which he was led to the lamentable deed. Suffice it to say, that he and others had lost relatives; that it is considered by them wrong to cease mourning, until they have slain, or caused to be slain, some

of their enemies ; that they had just made an unsuccessful campaign against the Pawnees ; that they were likely to return without avenging the *manes* of their deceased ; and consequently that they could not put off the tokens of mourning, and put on the signs of gladness ; or, in other words, could not shave and paint their heads, till they had destroyed some of their fellow-mortals. This led the deluded party to determine on sacrificing the first human beings which should fall in their way, and this happened to be a camp of Americans.

Of this war-party, Mad Buffalo was prime leader. There were several others, called leaders, and a large number of young men in the party. Their leaders, like all warriors, are men of renown, heads of bands, and much respected among the people. It was the universal opinion that they would not submit themselves for trial. From their long delay, the officers at the Fort had reason to expect they would not. People, who are most acquainted with these Indians, were the first to say "they will never give themselves up."

On the 7th, the whole town, to the number of four thousand, had encamped at the falls of the Verdigris, four miles from the Fort. At 12 o'clock, on the 8th, no Indians had arrived. The Col. was in doubt as to what they designed to do. He had thrown up a breast-work of wood, enclosing the encampment and stores. He had made preparations to meet them, provided they should approach with hostile intentions. His mind was collected and thoughtful. His inquiries, on my arrival, denoted some fear that they might become turbulent, if not terrific.

About one o'clock, it was announced that four hundred warriors were approaching. They forded the river, about half a mile above the Fort, and halted at a little distance in the most

perfect order. Many of them brought their guns, bows and arrows, and tomahawks, which was said to be unusual when they met in Council. Indeed I could perceive some signs of fear in those around me, in the Fort. In a few minutes, the Col. invited Clamore and the other Chiefs to an interview. The old Chief came forward in complete American dress, with the sash from his friend, Mr. Little, of New-York, around his waist. His shirt was of fine linen, and ruffled. Coat and pantaloons, of fine blue, formerly worn, perhaps, by some officer of distinction at Washington. Clamore is naturally a stately Indian, of about six feet in height, and his towering pink plume, rising a foot above his hat, gave him a noble appearance. Instead of a sword, he carried in his hand his magnificent pipe. This was the first time I had ever seen the old Chief thus habited ; and the moment I saw him in this attire, I felt a secret impression that something was to be done, honourable to himself, and happy for the nation. His countenance was uncommonly placid. He seemed to feel his dignity, and when I took him by the hand, I perceived that he was friendly, and was thinking to do right. This Chief, like all other Indians, and like all other men, has his failings ; but I never meet him without feeling a strong attachment towards him, mingled with respect. I love Clamore, and believe he loves and respects all our countrymen. He certainly has had many advantages above the bulk of the nation, and has a mind of great penetration. It has been said, that he sometimes acts a double part for the sake of popularity ; and that he has secretly opposed the reformation of his people through the instrumentality of this Mission. Be this as it may, his conduct on the memorable occasion before us, which is in perfect coincidence with all his public declarations,

evinces a disposition to do the thing that is best for his nation.

There were present two good Interpreters, viz. Mr. Williams and Francois Mogre. The Colonel opened the talk, by stating that he was ready to receive those men, who were leaders in the party that killed the whites. To this Clamore replied, that his people wished to have these men tried by the Commanding Officer, at this place. The Col. then fully explained to him his incompetency to try men for a trespass against the Civil Government; the tenor of our laws; the nature of the trial; the way in which it would proceed; and the care which would be taken to come at the truth, and to do justice. He also gave assurance, that the men should be conducted in safety to Little Rock, the seat of Justice for this Territory. This satisfied the Chiefs, and led them to request the Col. to repeat the same talk in the hearing of all the people. They then retired, and the old Chief harangued his people for twenty minutes, repeating the talk he had heard, and making promises to the unhappy men, that their families should be provided for. Thus the scene became more and more interesting to the anxious spectators. Will these men, after all, willingly submit? Can it be? was the secret inquiry that went round.

A large Council Circle was formed, and the criminals were seated in the centre. The Col. then repeated in the ears of the criminals the explanations and assurances already given; and a scene followed, as feeling as it was surprising. Six Indian warriors, possessed of all the greatness of Roman Generals, resigning themselves, with more than Roman firmness, into the hands of our Government, to be tried for their lives. Mad Buffalo, in full American uniform, first arose, and taking each of us by the hand, thus addressed the Commanding Officer:

“American Chief, it was by accident that those white people were killed. But at your word, I will go to answer for this offence.” His voice was a little agitated, but full. His countenance, naturally fierce and savage, was now bold and firm. As he closed, the Counsellors and Fathers round the circle, in very mild accents, pronounced what he had said to be right. This response was calculated to strengthen the criminals in their decision. The second then arose and said, “Chief, I have never wished to kill white men; no, when they have come to my town, I have, with pleasure, fed them. But since you wish me to go and answer for this affair, I will go.” Another rose and said, “My Great Father, I have lived in peace, till you see my head is full of gray hairs, and now they are covered with sorrow. At your word, I will go.” In language like this did each separately address the Colonel. Yes, my dear Sir, in language and manner affecting to the most insensible heart. To each, the old Counsellors responded a note of approbation, which bespoke the unanimity of the nation in the measure. There were present, also, delegates from the people of White Hair’s village, the Little Osages, and Shungeh-Moineh’s town, to testify their satisfaction in having the criminals given up; and two of whom came forward and addressed the Col. to that effect.

Here, Sir, was a scene deeply affecting to my feelings. It almost overcame me. I said, Is this possible? Have these men, who never read a syllable of true greatness, a magnanimity so great? Are their savage minds capable of such a sense of honour.

A general silence ensued. All were astonished. The criminals took their seats with a countenance neither malicious nor fearful, but honest and thoughtful. I may say with

confidence, that no one saw on that day a malicious look in an Osage. I would go further, and say, that since my arrival in this country, I have scarcely seen one of the nation cast a malicious eye.

In a subsequent address, Col. Arbuckle was led to remark, that they had conducted in a manner most honourable to themselves, and that he never entertained so high an opinion of the nation before. He told the prisoners, that had they been guilty, they would have taken to the Prairie and not appeared at the Fort; that their very countenances indicated innocence; that it was not for him to predict the result of the trial; but that they could have done nothing more calculated to lead to a favourable result. Mad Buffalo in particular gained great honour to himself. When the time came for them to bid adieu to their families, natural affection gained the ascendancy, and they were led to request liberty to be with their friends two days longer. With his accustomed wisdom the Col. removed the difficulty by assuring them, that their wives and children might come to see them at any time while they remained at the Fort. They then rose and followed the Col. into the Garrison, where they were received by the soldiers, and conveyed away for safe-keeping. During all this time, not a sigh nor a cry was heard among the people; a thing without parallel in the nation. For, usually on the smallest occurrence rather unpropitious, there is much crying and sobbing. Indeed, so far from opposing the measure, the women are all in favour of it; knowing that it will save them and their children from being destroyed by war. The Col. expressed the highest satisfaction at the conduct of the people generally, and treated them not merely as a friend, but as a father. He gave them the customary presents in food and tobacco; but

was careful to give them nothing until they had done the business for which they came to the Fort. At night, the Chiefs slept in the Commander's tent, and the people generally returned to their Camp.

On the 9th, they returned to the Cantonment, and various subjects of grievances from the Whites were brought forward; such as horses stolen and not restored. In the opening of the talk, on this day, the old Chief took me by the hand and said, you must not speak on the affairs of the Mission to-day, as I have so much business on hand, and that can be done another time. It was with some reluctance that the Col. brought forward these matters of grievances, as some of them were matters of long standing, and as they had conducted so nobly in the more important affair of yielding their men. To prevent these evils in future, the Col. and Agent (who was present during the whole transaction, and who collected the Indians and brought them to the Fort,) proposed that they should appoint a National Council, to advise and to act in all cases, to which they joyfully agreed, and the next day, the 10th, was agreed upon for this purpose. The commanding Officer and the Agent were to meet the people at their encampment, and lead them to the election of proper officers. As it was not consistent for me to attend that Council, I am not able to give you the result.

In the above interesting crisis, and the favourable turn which it has taken, we witness the arm of the Almighty, and bless his glorious name, "For he hath holpen his servant Israel in remembrance of his mercy. He that is mighty hath done great things, and holy is his name."

EXTRACTS FROM THE JOURNAL FOR
MAY 1824.

Lord's day, May 2.—The Communion has been administered, and

two children baptized, viz :—Alexander, son of Mr. and Mrs. Woodruff, and John Howell, son of Mr. and Mrs. Fuller. Br. Montgomery preached this afternoon.

Departure of Mr. Montgomery.

Wednesday, May 5.—After a residence with us of six months, Br. Montgomery set out this day for Harmony, expecting to spend some time on his way with the Indians who live on the Neosho or Grand River. During his stay he has spent all the time which his health would admit in the study of the Osage language, and has embraced every opportunity for communicating the Gospel to these heathen. It is with no common feelings of friendship that we have parted with this beloved brother; and to the goodness of God have we commended him, praying that he may have strength to accomplish his desires to save souls.

Assistance afforded to the Indian settlement.

Sat. May 8.—To encourage the Settlers at Hopefields, several of the brethren, with the oldest Indian scholars, have laboured for them the past week, in ploughing and fencing their fields, which they had previously cleared and prepared with great industry. The Brethren have had much satisfaction in seeing the Indians split rails and perform the labours of farmers with cheerfulness.

Lord's day, May 9.—“The Lord's portion is his people,” Deut. xxx. 9. As the people of God are his peculiar treasure, so God is the portion of all his saints. Such have been our meditations to-day—a precious theme to those who have no inheritance on this side of Heaven.

Accession to the School.

Sat. May 15.—Two promising boys of the age of seven and ten years, were brought to-day for the purpose of being put into the school. Their father is a half-breed, and their mother a full-blooded Osage. The

prospect of their permanent continuance is favourable, and we have named them Wm. W. Phillips, and Chs. Saml. Stewart.

Monday, May 17.—An Osage infant was given to the family this morning, and adopted by Brother and Sister George Requa. It is a female of about four months of age. When orphan children are thus brought, we consider it our duty to take them. It would be well if those Christians who are heads of families, and have no children, and yet have ample property, would make some peculiar provision for the maintenance of orphan infants in Mission families, where they might be trained up in the way they should go.

Wednesday, May 19.—Br. Palmer returned from his voyage down the Arkansas. He descended nearly to the mouth of White River, where he met the supply boat for Union. Came up in that boat to the Settlement, below Fort Smith, and from thence on horseback. He has received the money due from Government, for blacksmith's work, transacted other business for the Mission, and returned in health.

Monday, May 24.—Mr. David Barber, formerly Indian Trader, now the Sub-Agent among the Osages of the Arkansas, arrived this evening on his way to the village, to collect the Indians, and conduct them to the new Garrison, which now bears the name of *Cantonment Gibson*.

Arrival of the Mission Boat.

Wednesday, May 26.—The Mission Boat arrived from Cincinnati, after a remarkably quick passage of fifty-six days. Capt. Douglass informs us that he has in no instance run on the Sabbath, and has been only thirty-three working days in ascending the Arkansas and Grand River, which is several days sooner than they were ever known to be navigated before. We would therefore once more record our testimony in favour of the

sacred observance of the Sabbath by those who travel. Capt. Douglass having been enabled to accomplish the voyage expeditiously, and to bring us a seasonable supply, so that we have not wanted as in former years; we were induced to assemble on the roof of the boat, and unite our hearts in praising God for his goodness; in supplicating a blessing on the friends of the heathen in Ohio and Kentucky, and in consecrating ourselves, our new labourers, and fresh supplies, to his service among the Osages. All our children were present on the occasion, and could the benefactors have been present and witnessed the satisfaction and joy, which filled our breasts, they would have exclaimed "praise ye the Lord."

Thursday, May 25.—Have received into our store-house 63 bbls. of flour, 13 bbls. of Pork, and 7 bbls. dried fruit, besides a number of other articles, all in good order. The men who have conducted our boat to this place, come well recommended, and appear respectable. We have so arranged our business, as to employ them to the best advantage on the farm.

Various Notices.

Sat. May 29.—The Agent informs us that in ten days the Indians are to have an interview with the Colonel at the Cantonment, and give up the Criminals. It is our constant prayer that they may not fail to do this, as the neglect will probably cause great trouble to the nation, and prevent our usefulness as a Mission. God alone is able to incline them to do those things which belong to their peace.

Lord's day, May 31.—Br. Chapman preached to the Mission Family, from these words of Christ, "Because I live, ye shall live also." Br. Vaill, accompanied by Br. Woodruff, went to Hopefields and preached to the Indians, from Luke ii. "Behold, I bring you good tidings of great joy, which shall be to all people." It was truly

animating to see every one of the settlement, collected at the house of their Interpreter, and to witness their attention, while the news of peace from Heaven was announced. The hearers had laboured through the week, and yet they did not as soon as seated in the house fall into a deep sleep, but listened to the good news. In the evening the Brethren returned to Union, praising God for what they had seen.

HOPEFIELDS.

EXTRACTS OF LETTERS.

Rev. Mr. Chapman to the Domestic Secretary, June 5th and 29th, 1824.

June 5, 1824.—In the editorial caption to my letter of the 24th of March, 1823, relating to the Osage superstition, your readers were informed that I *intended* to forward a series of letters on the "manners and customs of these Indians." It was my design merely to suggest to you, whether occasional communications of this description would be useful; and not to announce any such intention to the public. But as an expectation has been excited, I shall proceed to communicate, as I may find leisure from more appropriate duties, such matter as may be in possession, or at command; although the intervals of these communications may sometimes necessarily be too long to admit for them the appellation of a series.

The following tradition of the Osage Indians, concerning their origin, was given by an aged Wokundaka, (or Divine,) in 1821. Those of different clans have traditions that differ in some respects, but this is the most extensive and connected of any on this subject that has come to my knowledge.

They say their first parents came from the sea at the south. There, on a certain island, the Great Father above came down, and having collected various kinds of stones, he selected the seven which were the

seven primitive colours, and from them chose the red, of which he made a man. But perceiving there were no animals like himself he became disconsolate. His unhappiness was so great as to excite the sympathy and pity of the brutes around him.

The frog first addressed him as follows: "My Lord, why are you thus mournful and sad, while all other creatures are joyful?" To which the man replied, "There can be no cause for grief when every thing conspires to create happiness. I see no fish, animal, or bird, but that is furnished with a suitable companion, for the bestowment of all the enjoyments of social life. But I am alone." The frog then offered to conduct him across the sea, to some other region where, perhaps, he might find a companion. But in attempting to follow, he soon found the water too deep to allow him to proceed. The leech next, with equal expressions of tender regard, offered his services; but he being soon lost in the mud, they were unavailing. At length, the buck elk came, and understanding the case, tendered his services, and invited the man to follow him, which he did. This noble animal proceeded, beating back the waters with his huge sides to the right and left as it became deeper, and thus making a clear path, with the water standing like two walls on each side. In the middle of the sea, they came to a large rock, whose top extended above the surface of the water. On this they rested. Here his arms and legs were increased to seven pair. The elk then directed him to swim, but perceiving, on trial, that he was unable to exercise his numerous limbs in this business with dexterity, he consented to lay hold of his benefactor's tail with his middle pair of hands, and thus by swimming, they both arrived safe to the Continent. In consequence of the great fatigue occasioned by this extraordinary exertion, the man soon sunk into a deep sleep;

and while he was sleeping, the Great Father above *took from his side a rib*, and broke it into seven pieces, of which he made seven women, and at the same time furnished each of the seven pairs of limbs, which encumbered the man, with a head, body, &c.

Thus seven couple, male and female, were created, from which sprang the seven clans, that exist among the Indian tribes. These seven clans mark the limits of affinity. It is incest, in their apprehension, to marry into the clan to which one's mother belongs; although the consanguinity of the parties be ever so remote. They appear to be more scrupulous on this subject than Christians. Although this tradition is exceedingly foolish, betraying the ignorance and degradation of these Indians, yet it is presumed that some parts of it show as strong marks of original derivation from Sacred History as could be expected from one which has probably come through an oral channel of two or three thousand years. But as those who take an interest in the discussion of such subjects, are probably most entertained by forming their own conclusions, it will be unnecessary for me to point out those marks. If this tradition, in the view of any inquirer on this subject, should appear to have been derived from events recorded in sacred history, he will probably conclude that it must have been from those events which took place previously to the settlement of the Israelites in the land of Canaan. And whether the Indians were the descendants of the ancient people of God, or their heathen cotemporaries, the resemblance between traditions and sacred rites of the heathen, and the corresponding events and rites of the Bible, may serve to fix the date at which the former were derived from their sacred source, and thus furnish a clue to the solution of this interesting investigation; which has not, as I recollect, been tried. But

those who investigate this subject should bear strongly in mind, that as the Indians have more traditions and rites which have apparently derived their origin from the sacred Scriptures, which are also in possession of other heathen nations; it can be only from those which are peculiar to the Indians that we can derive evidence in favour of their Israelitish extraction. But whatever be their origin no one will dare to deny that "they shall be given to Jesus for an inheritance;" and happy will it be for us, if we are exerting ourselves to the uttermost to gather them into his arms.

June 29.—Mrs. C.'s health is still feeble, but we hope she is recovering. The settlement of Indian farmers, with which Brother Requa and myself are connected, now consists of eleven families besides our own. They have done well, and Divine Providence seems about to reward their labours with an abundant crop. Our second report will be transmitted soon.

HARMONY.

EXTRACTS FROM THE JOURNAL FOR
JUNE, 1824.

Influence of well-disposed Agents.

Wednesday, June 2.—Maj. Graham, Agent for this branch of the nation, on his return from a tour among the Indians, and L. Chouteau, Esq. Sub-Agent, favoured this station with a visit, and passed the day in friendly communication, chiefly concerning the affairs and prospects of the Osages. From these gentlemen we learn the result of an embassy from the Pawnee Mawhaws, which arrived a few weeks since among the Osages with propositions of a Treaty for peace. The branch of the Pawnee Nation from which they came, though latterly at war with the Osages, has never been considered by them, so determinately hostile as the more western bands, and accordingly

the messengers were received with but little opposition, and on their return, a deputation was sent with them to prosecute the negotiation at the Pawnee village. Present appearances afford ground to hope, that the barbarous warfare, which has been carried on between these deluded people, may at least for a season be terminated. From the good offices rendered by Mr. Chouteau, in introducing these strangers into the village and promoting the object of their Mission, we see the important influence which might be exerted by Agents of Government, in bringing about a general peace among all the western tribes. And certainly the influence and authority of the United States could seldom be employed for a more beneficent purpose. For, besides the shocking cruelties, and the useless waste of lives, attendant on Indian wars, they are the active nutriment of every foolish and pernicious sentiment in the minds both of the youth and adults, and the most powerful obstacle to the introduction of religion and the arts of civilized life. To cut off the head of a Pawnee, or even to strike him after he is fallen, is a source of greater distinction than the knowledge of letters or the arts of civilized life.

Regular Government in the Osage Tribe.

We have at length the satisfaction also to hear of the commencement of some degree of government among the Osages. Major Graham, during his late visit to the village, instituted a Council of Chiefs and principal men, and a band of soldiers to carry its orders into effect. The principal object at present proposed to their attention, is the recovery of property stolen from citizens of the United States. But should the Institution be vigorously maintained, it would, doubtless, in a short time extend its authority to the punishment of crimes committed against one another, and may be hoped, through the paternal

care of the Agent, and the increased intelligence of the people, to eventuate in the establishment of a rational and efficient Government.

Arrival of Mr. and Mrs. Colby.

Friday, June 4.—Brother Colby returned from Missouri, bringing with him his wife. Seldom has so long a journey been performed with equal despatch to that of Brother and Sister Colby. In thirty days from their leaving New-Hampshire, they reached St. Louis, notwithstanding they were detained thirteen days, chiefly waiting for boats; and in nine days from that place, arrived at Fort Osage. We have much reason for gratitude to our gracious Master, both for inclining the hearts of his servants to come out to this desert to strengthen our hands in an important branch of our concern, and for preserving their healths and protecting them from accidents during their journey. We pray that the animation occasioned by this seasonable and happy addition to our number may long continue, and be productive of important results in the prosecution of our Missionary work.

After a merciful interval of more than two years and a half, in which the lives of the members of this family have been precious in the sight of God, it has pleased him again to visit one of our households with death. The youngest son of Brother and Sister Dodge, an engaging child of six months old, was, two days since, suddenly taken ill, and experiencing no relief from medicine, was seized this morning with convulsions, and died at 10 o'clock.

Monday, June 7.—A Committee was appointed to take into consideration the propriety of establishing a branch of this Mission near the present Indian village, for the double purpose of enabling the Brethren, studying the language, to remain constantly with the Indians, and for leading and assisting those poor people in

forming fixed settlements, and entering on the cultivation of the earth.

Visit from the Indians.

Thursday, June 10.—A band of Osages stopped here on their hunt, having with them a man ill with a white swelling on his knee, who has been for some time desirous of putting himself under the care of our physician. A Delaware lad, who has been with the Osages for several months, also proposes to stay with us, and is received into the school, under the name of *Wm. C. Brownlee*. May his proficiency in every useful attainment be such as to impart a favourable impression to his countrymen of the value of education, and prepare him to become an eminent instrument in diffusing among them the light of the Gospel, and the practice of the arts of peace.

Wednesday, June 16.—The usual Summer freshet appears to have commenced. The streams are rapidly filling with water in consequence of heavy rains within a few days past. Br. Pixley is obliged by the high water to return from a tour with the Indians, on which he set out on Saturday last.

Advices from Union.

Thursday, June 24.—Mr. Chouteau comes up to the Station with a keel boat, to take in peltries which he has had stored here. Through Mr. Chouteau a letter is received from Br. Vaill, of Union, stating that the leaders in the outrage committed last winter on a party of Americans, have been given up to the Commander at the Fort, and have been by him sent on to Little Rock for trial. Thus this unhappy business, which has for some time threatened the tranquillity of the country, appears likely soon to be terminated. Br. Vaill further mentions that a Council and band of soldiers, similar to the institution in this village, has been established in that branch of the nation by the joint

instrumentality of the Agent and the Commandant at the Fort. The simultaneous adoption of this measure by the two great sections of the Osage population evinces that it has proceeded from high authority, and affords, we hope, a pledge that it will not be abandoned until an experiment of the capacity and disposition of the Osages for the maintenance of some simple laws be fairly made.

Health of the Family.

Wednesday, June 30th.—The family, in general, enjoy better health than usual at this season. The only instance of considerable fever is that of Sister Woolley, who has been confined to her room near two weeks, and is only now beginning to walk about. Brother Dodge, who left us on the 8th inst. on a journey of business to the Missouri, has just returned. In consequence of the freshet, he was detained on the banks of different creeks thirteen days, exposed to heavy rains, and with a very scanty supply of food. He was, however, so favoured, as to accomplish the object of his journey at Lexington, the principal town of the nearest county on the Missouri.

MACKINAW.

EXTRACTS OF LETTERS.

Rev. Mr. Ferry to the Domestic Secretary.

Monday, July 19.—We have now nearly 40 children, and others to come in soon; but many more we cannot take. Our house is now so full we know not how to get along for the want of room and help. And yet most of the traders' children were left in the interior, because when they went from this last season, it was quite doubtful whether a Mission would be effected at all. All the traders are decidedly interested in the subject, and the few children brought in are or will be placed in the Mission family. Several, whose parents are able will be supported by them.

Your request of fixing upon a boy to bear the name of *John I. Christie*, has been attended to. The one we have selected is a fine active boy, apparently about 5 years old, a full-blooded Indian of the Ottawa tribe. He was brought to us last May from the River Sable, by Mr. Drew, a trader, who goes out every spring into the adjacent region, to the distance of 200 miles or more. When brought here, the boy knew nothing but Indian, but he now stammers out some broken English, and understands still more.

First Indian Convert.

God is also giving us some cheering prospects of good, in calling up the attention of some to the concerns of their souls. Besides the hopeful conversion of one white woman, and serious anxiety in one or two others, there is a full-blooded Indian woman, who, as we trust, has become pious within the last two months. Her case is truly an interesting one. She often makes me think of *Poor Sarah*. After meeting with her one evening at Br. Campbell's, who together with his wife talks good Indian, and having talked with her at length on the leading doctrines of the Bible, man's creation, fall, total depravity, and the way of Salvation by the Lord Jesus; I told her that before parting we would kneel together and pray especially for the grace of God to renew and sanctify her soul. On rising from prayer, I perceived, that, although she does not understand English, she was bathed in tears. She is now learning to read, and comes to our house almost daily, generally choosing her time for this purpose towards evening, so as to enjoy evening worship with the family. Never have I been permitted to witness more animated joy and holy peace in any person's countenance than is uniformly expressed in hers. She often says in broken English, "O! I am happy—I love God's Son." She re-

gularly attends our meetings, and seems to enjoy much, although she understands very little.

Field of Missionary Labour Extensive.

Saturday, July 31st.—The Lord is giving us to witness more and more of his gracious designs of good for this benighted region from day to day. We have now forty-four children, gathered from different quarters. Some, who, a few months ago, had their home in the wilderness, more than one thousand miles apart, are now together daily, enjoying the means of instruction. The field of Missionary labour in this region is indeed just as wide as the most extended charities and active exertions of the church please to make it. Were measures and means now in operation adequate to the *grand object*, hundreds, nay, thousands of children might ere long find this dreadful darkness in which they are now enveloped, fleeing before the light of the Gospel, and would rise up to call the people of God BLESSED!

Arrival of Miss McFarland.

We were much comforted on the arrival of Sister McFarland last Friday. The addition of another labourer seems to invigorate us anew. But we have great need of more help still. In view of the family, and what there is before us to be done, the Sisters already begin to realize some of those sinking feelings under which our spirits and healths have been labouring for months. Surely, could the Board only look at our family and situation, and see the care and labour which necessarily devolves on me, they would be well satisfied that I must either have help in a male Assistant or soon be able to do very little. My health is much impaired. I cannot endure what I could six months ago. But great as is our need, I do not think it wisdom, nor can I conscientiously urge the sending of more Assistants unless the Board are fully determined to go on

with buildings for the Mission. I am hitherto able to keep the children from any communication with the village or the streets, but our yard is quite too limited for the tolerable comfort of the children, and the house still more so. We have to make of one room, a family room, an eating room, and a school room; nor is there another building on the Island obtainable that is more convenient than the one we occupy. But the subject is before you. I feel it my duty to submit the whole candidly as it is impressed on my mind. In God is our wisdom and strength. There I leave it.

Health and Circumstances of the Family.

Wednesday, Aug. 25.—The family are in usual health, and under as favourable circumstances as can be expected, until we have buildings of our own. Our house is now over-running—*forty-five children*, besides ourselves and help. We shall inevitably have to suffer some real privations for the winter. But our God will help us through it. Since my letter to Mr. Lewis the other day, we have received a son of one of the principal and most influential Indians at L'Arbre Croche. Although our house was so full that we hardly knew how it would be with us, yet we could not refuse one, whose father's influence will be great. Truly the way and work are open before us; if the Board only go on efficiently to provide us help and accommodations.

From an Officer of the Garrison at Sault de St. Marie, July 26, 1824.

My Dear Sir—Feeling as I do, a conscious assurance of the deep interest you take in the welfare of Zion, and particularly in the cause of Missions, I am induced to take the liberty of writing to you a few lines upon the latter subject.

Last week, business called me to Mackinaw. While there, I paid several visits to the Mission School, under the superintendence of the

Rev. Mr. Ferry, and I have the heartfelt satisfaction of testifying to its usefulness as already manifest, and to the great improvement already made by the Scholars. Mr. Ferry, as a man, a Christian, and a Minister of the Gospel, stands well at that place, among the better and most respectable part of the community, but there is one thing which greatly retards the prosperity of that establishment. The people complain of disappointment in not having the Mission conducted upon a plan they had anticipated, viz. in having the benefits of the School extended to the white population. There are numbers of children of the poorer sort at Mackinaw, whose parents are unable to provide the means of education, and many who are almost without parents or guardians, and are seemingly in a worse condition than the heathen around them. From information I received from the well-informed people, some assistance would be given if a teacher was added to the present establishment with a view to the instruction of white children. If this were done, I am fully satisfied that the Mission would be much more popular, and receive greater encouragement from the inhabitants of the place than it now does. With the assistance of at least one good male Teacher, Mr. Ferry would be enabled to discharge the functions of his office with less encumbrance and more satisfactorily than he is at present able to do. His health is at present suffering through excessive fatigue.

So far as I am acquainted with the Missions among the Indians within our borders, I do not know of a place

better adapted to the establishment of an extensive Mission than that at Mackinaw. The very great number of Traders and other persons connected with the American Fur Company, most of whom have married natives, are all anxious to have their children put to this School. Many are already there, and more will be offered as fast as they arrive at a suitable age. These children come from different, and far distant parts of the country, where their fathers have for the most part made permanent locations, and are cultivating the soil. When their children shall have been educated, the probability is, that they will be much scattered among the different tribes of Indians, upon whom it is not too much to think they will have a salutary influence. Now, in regard to those Traders who have white wives and children, possessing no greater ability than those who have married natives, and who have not the means of educating their children, they may be left in ignorance, and being trained up in that way, may, among the Indians, do more evil than the half-breeds will be able to do good.

Now, my dear Christian friend, allow me to close this little communication by saying, that if what I have suggested can be adopted, I feel that Zion will be prospered; the cause of Missions encouraged; souls now perishing for lack of vision, instructed in the way of life eternal, and the knowledge of the truth as it is in Jesus extended. That God may crown with abundant success the labours of all Missionary exertions is my fervent prayer.

Foreign Intelligence.

SANDWICH ISLANDS.

Death, in London, of the King and Queen.

[FROM THE LONDON MISSIONARY REGISTER.]

We stated in a former number the arrival in London of the King and Queen of the Sandwich Islands, and have now the melancholy task of recording their death. Change of diet, and some want of caution in the use of food to which they had not been accustomed

appear to have but ill prepared them to encounter the measles, with which disorder they were seized soon after their arrival. Pulmonary affections followed, and both were soon carried off. The Queen died on the 8th of July, and the King on the 14th. The first medical aid was afforded them.

The Physicians who attended the Queen (Sir H. Halford, Dr. Holland, and Dr. Ley) issued the following statement relative to her decease—

Thursday Evening, July 8, 1824.

The Queen of the Sandwich Islands departed this life about half-past six this evening, without much apparent suffering, and in possession of her senses to the last moment.

The King, in the midst of his deep sorrow, manifests a firmness of mind which has penetrated every body about him with a feeling of respect. Though very anxious to express his grief in the manner of his country, and to show the marks of deference which are usually paid to the dead there, he submits, with good sense and patience, to every suggestion which our habits dictate.

We have every reason to believe that His Majesty's anxiety and depression have aggravated all the symptoms of his disease, which, but for this cause, might ere now have terminated prosperously; but we hope in a day or two that he will be better.

These hopes proved fallacious. The death of the Queen appears to have greatly aggravated his disease. Sir Henry Halford having been obliged to leave London, Sir Matthew Tierney was called in on the 13th, but in vain, as the King died the next morning. Sir Matthew, with Dr. Holland and Dr. Ley, issued the following notice—

Wednesday, July 14, 1824.

The King of the Sandwich Islands departed this life at four o'clock this morning. The alarming symptoms of his disorder rapidly increased within the last few days; and he at length sunk under it, without much apparent suffering.

The King having determined that the remains of the Queen should be conveyed to her native country, the body was embalmed, and, after lying in state, surrounded with the insignia of dignity customary at the Sandwich Islands, was deposited, early on Monday morning, in the vault of St. Martin's Church, to await the time of embarkation. The remains of the King lay in state in the same manner as those of the Queen, the display of war-cloaks and head-dresses of various coloured feathers had a singular but imposing effect, the body was afterward deposited by the side of that of the Queen. Government have given orders, that every respect shall be paid to the remains in their conveyance to Owyhee, the Blonde Frigate,

Captain Lord Byron, is ordered to receive them, together with the Officers and Suite of the late King and Queen, and convey them to that Island.

On the death of the Queen, the King sent off despatches by two vessels from Falmouth, which were trading direct to the Sandwich Islands, with intelligence of the melancholy event, and on his own death, his Secretary addressed the following letter to the Prime Minister, Krimakoo—

London, July 15, 1824.

Dear Friend—

It is very sorrowful news for you; but, being the will of Heaven, we must submit. I mentioned in my letter, dated July 9th, the death of our good Queen. The King, having lost his consort, was much agitated by the fatal shock; and, unable to support the weight which his manly bosom experienced, he died, my dear friend, and left us to lament the virtues which we so often admired in him. You well know my feelings; and the reason that I have to deplore the loss of such true friendship. All that the physicians could do, all that we could say by way of consolation, availed nothing: he told me, more than once, that all the support which the English Nation could give him was in vain. The fatal bargain, my dear friend, was made; and he sunk to rise no more. Their bodies will be removed to the Sandwich Islands, to give you and the whole of our nation satisfaction that every thing was done, by the English Government and private gentlemen, to promote our comfort, and assist our unfortunate Monarch. Even the King of England sent his own physician, and the noble Duke of York, his surgeon; and every thing that England produced was at our command. You will much regret, with myself, that circumstances prevented his having an interview with the King of England, who kindly expressed his hope (through his physicians,) that our King would console himself, and not sink under his affliction; and that His Most Gracious Majesty would give our King an interview as soon as his health was restored. I hope you are well; and that we shall be able to continue to labour for your welfare, is the wish of, Yours truly,
JOHN B. RIVES.

The King and Queen, with their Suite, took up their residence, on their arrival, at a Hotel in the Adelphi. The Hon. Mr. Byng was directed by Government to show them every respectful attention. Many persons of distinction had been introduced to them, and arrangements were making for a visit to his Majesty at Carlton Palace, when the illness which has thus proved fatal intervened. They had an interview with the Emperor of the Brazils, at Rio Janeiro, on their way to this country.

Thus have these two Royal Personages fallen in the

flower of their age—the King having reached twenty-eight years, and the Queen being in her twenty-second—

Our readers will recollect, with much interest, the information we have given, at various times, relative to the Missions established in the Sandwich Islands, and particularly in reference to the part taken therein by the late King—the Characters of five Sandwich Island Youths under the care of the American Board of Missions—the commencement of a Mission in the Islands by the Board—The destruction of Idolatry by the King just deceased—the progress of the Mission—the sending of a reinforcement to the American Mission, and the co-operation with it of the London Missionary Society, with letters from the late King to the directors of both Societies.

Recurrence to this information will induce a natural anxiety in our readers, to know what passed in this country indicative of the views and feelings of the late King and Queen in relation to Christianity. With pain we state that nothing satisfactory can be reported on that subject.

We need not say how unfavourable to incipient feelings of religion, visits of this nature are likely to prove, and how little capable such persons must be, without an intelligent and confidential guide, of finding out and appreciating the real excellence which retires from gay and pleasurable life. It is an act of true wisdom and humanity, to prevent visits of this kind, as the evils and dangers of highly civilized society are far more likely to contaminate the visitors, than they are likely to derive advantage from that which is good.

The late King and Queen had manifested such favourable dispositions with respect to Christianity, as to render the Officers and Directors of the Society in this country, which is connected with the Mission to their dominions, naturally anxious to cherish these dispositions, and they sought to do this with better hopes, as letters reached them by the ship which brought the King and Queen, stating that one object of their visit was to see the Society which had sent Mr. Ellis to the Islands. On their arrival, therefore, application was made to know when a deputation could see them, but it was considered right, by those who directed the etiquette of their proceedings, that they should appear at Court before any deputation should wait upon them. In the mean while, they were taken ill, and could not be seen by the Secretary, though he repeatedly called. This is the more to be regretted, as they had expressed, especially the Queen, an earnest wish to see some of these friends.

WESTERN AFRICA.

Death of Sir Charles MacCarthy.

Despatches from Major Chisholm, in command of the British Forces at Cape Coast, dated the 23d of February and the 16th of March, confirm the dis-

troubling intelligence of the death of Sir Charles MacCarthy and other Officers. His Excellency, in a battle against an overwhelming force of the Ashantees, and under the greatest disadvantages, on the 21st of January, was severely wounded and taken prisoner, and immediately put to death by the enemy.

Of eleven Officers of the Regulars and Militia who belonged to his Excellency's Division, it is understood that seven were killed.

The following official notification of this melancholy event appears in the Sierra Leone Gazette of the 17th of April.---

The members of His Majesty's Council have the melancholy duty of announcing to the Civil and Military Officers, and to inhabitants of the Colony at large, the heart-rending and afflicting intelligence of the death of His Excellency Brigadier-General Sir Charles MacCarthy, their revered Governor and Commander-in-Chief, who was killed in an action with the Ashantees, on the 21st of January last.

In making this communication known to the public, the Council are aware of their inability to do that justice to their own feelings, and those of their fellow-colonists (who have for so many years enjoyed the benefit of His Excellency's parental care and government,) which such a distressing calamity would call forth. His Excellency's administration of the government of this Colony, during the most arduous and important period of its establishment, has been marked throughout by the distinguished approbation of his beloved Sovereign; and is visible in the increased and increasing welfare and prosperity of its inhabitants. Under his auspices it has arisen to a state of importance and respectability, which places it among the most improving of His Majesty's Colonial Possessions; and has eminently proved the wisdom of His Excellency's measures.

The unwearied attention which he devoted to his government, and the fostering care which he extended to those placed under his command, have so sensibly endeared him to every class of the inhabitants of this Colony, that time alone can soften their grief or mitigate their sorrow. It may, indeed, be truly said, that in him his country has lost a brave and highly-talented officer; while Africa and Africa's sons are doomed to mourn the death of one who has ever shown himself their warmest friend and benefactor.

The Council cannot close this Notification, without alluding to the lamented loss of one of its members, the Hon. T. S. Buckle, and of J. W. Wetherell, Esq. Private Secretary to the Governor, who fell gallantly fighting by the side of His Excellency, in the same action. In them, the Colony at large have to deplore the loss of two of

its distinguished ornaments; whose public and private virtues, during many years' residence, have so justly merited their good opinion.

D. M. HAMILTON,
J. REFFELL,
K. MACAULAY.

The London Gazette of the 28th of June announced the appointment of Major General Charles Turner, C. B. to succeed the late Sir Charles MacCarthy, as Captain General and Governor-in-Chief of the Colony of Sierra Leone and its dependencies.

KINGDOM OF ASHANTEE.

A late London paper gives the following description of this Kingdom—

The melancholy intelligence which we had last week to record respecting the loss of the British forces in Africa, and the death of their commander, has excited a strong and natural interest in this Country to know something of their conquerors; and we have made it our business to gratify this feeling by consulting those authentic sources of information which the library supplies, and now communicate to our readers the result of our labours.

The Ashantee territory is situated in Africa, adjoining the Gold Coast, and its capital, called Coomassie, is not more than 150 miles from the Settlement of the English at Cape Coast Castle, and yet till the year 1817, when a mission was sent to the Ashantees in order to put an end to the horrible cruelties which that nation had committed, and were perpetrating on the Fantees, (a small nation on the borders of the Gold Coast,) the former people were almost as unknown as if they had been inhabitants of another planet. Mr. Bowditch, whose loss cannot be sufficiently deplored by those who hoped and expected that the civilization of Africa would be greatly accelerated by his persevering inquiries, accompanied this mission, and from his narrative our information is chiefly derived.

The Ashantees present a singular, and we think, a rare union of civilization, with the most barbarous and detestable superstition. We read, with surprise and admiration, of a city said to contain, upon their grand festivals, 100,000 inhabitants, (this is thought by Mr. B. to be an exaggeration,) under regular control by officers appointed to each district, supplied with an excellent and daily market, and kept in a great degree of cleanliness. The inhabitants too are said to excel in the manufacture of different kinds of cloths, of surpassing beauty and fineness; they are good goldsmiths, have capital potteries, and paint expeditiously

and not inelegantly; they work finely in iron, tan leather, and are excellent carpenters. We are sorry to add, the horrid reverse to this picture. The Ashantees appear plunged in the most gross and abject idolatry; and when we have read the details of their sacrifices of human victims, and the tortures preparatory to them, it is impossible to wonder at any ferocity which they may exercise towards their enemies. At all their festivals, or customs as they are called, some one of which occur every twenty-one days, not fewer than one hundred victims are immolated with the most barbarous rites. Besides these, there are sacrifices at the death of every person of rank, more or less bloody according to their dignity. On the death of his mother, the King butchered no less than *three thousand* victims! and on his own death, this number would probably be doubled. The funeral rites of a great captain were repeated weekly for three months; and 200 persons were slaughtered each time, or 2,400 in all. Some of these are freemen, as it is usual to "wet the grave" with the blood of some *person of respectability*. On some occasions, the sacrifices consist of *females*. Slaves are continually sacrificed by their priests, over large brass pans, that their blood, mingling with various other matter, may complete the *charm*, and produce invincible *fetish*. When their crops are dug, the Chiefs kill several slaves, that their blood may flow into the hole from whence the new yam has been taken. Those who cannot afford to kill slaves, take a head of one already sacrificed, and place it over the hole.

In 1819, the population of this kingdom was computed at about one million. The disposable force, 150,000. They are very superior in discipline and courage, to the waterside Africans. The general is always in the way, and fugitives are instantly put to death. They eat little select bits of the first enemy's heart whom they kill, and all wear ornaments of his teeth and bones.

The stated inhabitants of Coomassie, which is situated in 6° 30 min. N. and 2° 6 min. W. longitude, are supposed to be about 15,000; four of the principal streets are half a mile long, and from 50 to 100 yards wide. The markets are daily, and the articles for sale are beef, mutton, wild-hog, deer, monkey's flesh, fowls, yams, plantains, corn, sugar-cane, rice, peppers, vegetable butter, oranges, papans, bananas, salt and dried fish, large snails, smoke-dried, palm wine, rum, pipes, beads, looking-glasses, sandals, silk, cotton cloth, powder, and colobashes. The cattle in Ashantee are as large as in England; their sheep are hairy. They have two crops of corn in the year; plant their yams at Christmas, and dig them up in September. All the fruits mentioned

as sold in the market, grow in spontaneous abundance, as does the sugar-cane. The castor-oil plant rises to a large tree. The cotton-trees sometimes to the height of 150 feet.

The Government of Ashantee consists of the King, four aristocratical Assessors, and the Assembly of Captains. The noble quartumvirate have in all matters of foreign policy, a *veto* on the King's decisions. The course of succession is the brother, the sister's son, the son, and the chief slave. Polygamy is tolerated by this people to the greatest extent. The King's allowance is

3,333 wives, and the full compliment is always kept up.

One great source of revenue to the King is the traffic in negro slaves. While the mission was at Coomassie only about four months, one thousand slaves left that capital to embark in two Spanish schooners then hovering on the coast.

So long as the sale of their prisoners, as slaves, is tolerated in this people, by this country, the Slave Trade can never be effectually suppressed—a circumstance which calls for the attention of the advocates for the abolition of Slavery.

Miscellany.

EXTRACTS OF CORRESPONDENCE.

A Clergyman in the state of New-York, under date of the 24th of August, writes as follows—

DEAR SIR—Although I have had much difficulty in obtaining my salary from my people, yet the Lord has been pleased to bless me in my temporal affairs, during the past year, beyond my expectations. I have therefore taken the liberty of sending the enclosed fifty dollars as a small thank-offering to God, begging you to hand it to the Treasurer of the United Foreign Missionary Society.

Rev. Mr. Crane to his friend in this city.

Goshen, Aug. 28th, 1824.

DEAR SIR,—

The lively interest you have evinced in Indian Missions induces me to believe that a brief account of some of the incidents which interested me during my recent tour will be acceptable and gratifying to you.

You will readily conceive that in pleading the cause of the Indians before the churches, I found an efficient auxiliary in our young friend and beneficiary Guy Chew. At this season of the year it is almost impossible to induce farmers to attend a meeting on any other day than the sabbath; no intimations respecting my former employment, or present object, could induce them to repair to the house of God; but when informed that an Indian youth would be present, and address the assembly, every opposing consideration yielded to the solicitude excited to see and hear him. And I believe that the modesty and pious feeling with which he plead the cause of his neglected countrymen, not only prevented regret for the loss of time—corrected misapprehensions—and subdued prejudices, but

awakened emotions in behalf of the Indians, the effects of which, I trust, will be permanent and salutary.

At ———, the Pastor of the church was unwilling that I should attempt to raise money in his congregation in any form. It was stated that they were embarrassed with debts, and were under the necessity of increasing the burden by the erection of new buildings; and that they could not consent that an effort should be made even to form an auxiliary society. At the same time, he was very anxious to have me preach; and after securing two churches for the afternoon and evening, I engaged to occupy his pulpit in the morning. The subject of Indian Missions was fully laid before them, but nothing said about a contribution. At the close of the sermon, Guy Chew was introduced into the desk, and delivered his address. The effect was visible. It was evident that one sentiment, one feeling agitated the small congregation. I requested the pastor to offer the concluding prayer. He raised his head—the tears filled his eyes. A fervent prayer ascended to the throne of mercy, for the “poor neglected Indians”—and for us. It was felt, however, that something more than prayer was necessary to satisfy the feeling excited. He told his people that something must be done for this object—that we must not be permitted to “go away empty;” and urged them to contribute immediately. In about an hour we received a larger sum than would have been expected, had they been apprised of our coming a week before.

At S———, an appointment had been made in good season, and it was expected that a very large congregation would assemble. Previous to the hour of meeting, it began to rain, and continued to rain violently for several hours. The Rev. Mr.

— assured me that the disappointment would be very great, unless some should have an opportunity of hearing the beneficiary; I therefore consented that notice should be circulated of a meeting the next morning. As there is no large village in the town, the extent of the notice was very limited. At the appointed hour we arrived at the place of meeting, which was a ball-room in a public house; it was the largest room to be obtained. We found it filled with women, to the exclusion of all the men, and many other females. To preach to them under these circumstances could not afford general satisfaction. Perceiving that there was a clean yard, with a beautiful grass-plot, before the house, I told them I had no objections to the pulpit, if they had none to the seats. They at once acceded to the proposal, and were soon all seated; a few on benches—many on the ground—some on the fences—and others on the trees, which overshadowed the congregation. A short discourse was delivered from "O ye dry bones, hear the word of the Lord." Mr. Chew followed with a short address—all appeared to be gratified—many eyes were filled with tears. It was not expected that a collection would be taken up on the occasion; but the people appeared to desire it, and to be waiting for an opportunity to contribute. A hat was sent among them as they continued seated on the grass, and about twelve dollars were cast into it: a more liberal contribution than \$500 would be in any of the lower churches in New-York.

The "two mites" of the widow mentioned Mark xii. 42, are frequently referred to in the present day. I think I have not met with a more full exemplification of her case than the following, which occurred at R——. I preached on Monday evening. At the close of the meeting, it was stated that on Wednesday I should pass through R—— again, and that if any persons were desirous of contributing more than they were prepared that evening, they might, in the mean time, leave it with their pastor, and I should receive it on my return. On Wednesday a small sum was handed to me by the Rev. Mr. ——. "And here, sir," said he, "are four cents—the offering of a very poor widow, who came four miles this morning on foot, to cast these mites into the treasury!" "Surely," said I, "she of her want has cast in all that she had, even all her living."

The duties of my agency have led me into many Christian families; and the observations I have made in relation to the character of the early instruction almost universally imparted have inspired the hope that the succeeding generation will so far surpass us in labours, sacrifices, and

successful efforts, that ours will scarcely deserve to be recorded. The mission box, in many instances, appears to be the first object to which the pious mother studiously turns the eyes of her rising offspring—the missionary cause almost the first presented to their minds. It has sometimes been easy to imagine that I heard the shout from "little ones"—"Hosanna to the Son of David—Blessed is he that cometh in the name of the Lord—Hosanna in the highest."

I preached at S——, on the Sabbath, for the Rev. Mr. T——, in the morning, and for the Rev. Dr. P——, in the afternoon. It was stated that I should remain there until Tuesday morning, and that additional donations would be gratefully received at Dr. P——'s. The quarterly meeting of the Sabbath school was held on Sabbath evening, and the rewards and premiums distributed among the children. On Monday morning at a very early hour, among others, these children began to bring their offerings. They continued to call and inquire for the missionary and young Indian, through the day. It was supposed that all of the premiums distributed (consisting of bibles, testaments, and tracts,) were thus cheerfully cast into "the treasury," and almost every child, brought from one to twelve cents, beside their books. All of their conduct evinced an unusual excitement of feeling. On Tuesday morning they continued to come with their gifts; and even after we had started on our journey we met them on their way to Dr. P——'s, with their books and their mites.

At L—— I was kindly received in the family of the Rev. Dr. B——. After the services of the Sabbath, we were sitting at the table, conversing about our mission schools among the Indians. Dr. B——'s youngest child, a son, about thirteen years of age, hearing the conversation, rose from the table and retired. In a few moments he returned, and presented to me a small silver medal, saying, "It is not worth much; but I received it as a reward for diligence; and I now wish you to send it to the Indian school at Cataraugus—to be given to the best Indian boy." O! what may we not anticipate from the tens of thousands, rising up to manhood, under the influence of sentiments and feelings like these! The Lord grant that our most animating anticipations may be realized.

Affectionately yours, &c.

JAMES C. CRANE.

INTERESTING NARRATIVE.

AT the last Anniversary of the British and Foreign Bible Society, the EARL OF RODEN, after a few prefatory remarks, proceeded as follows,—

But, my lord, I think I should be guilty

of a great dereliction of my duty, and be justly chargeable with ingratitude, were I not to bring before you a simple fact, the truth of which I can avouch, and which is connected with the proceedings in which we are engaged. It is about—I will not say how many years ago—I knew a man who was involved in all the pursuits of folly and dissipation, who lived *in* the world, and *for* the world, whose chief desire was to gain the world's applause, and who looked only to that which was calculated to give him pleasure here below; I knew this person, engaged in the pursuits of the day, walking through the streets of Dublin on the anniversary of a Bible Society: he was led by, what he then thought, idle curiosity, to enter the room where that meeting was held; ashamed of being seen in such society, ashamed of being engaged in such a work as was then going on, he looked for the most secret part of the room in which to take up his station; and there he heard opinions delivered, there he heard sentiments declared, which, indeed, were altogether strange to him; and he was led to argue thus with himself, "If these opinions be true, then I am wrong; if these sentiments are founded on the Scriptures, which I profess to believe, then I am in error." He determined no longer to build his faith on the hearsay of others, but to read for himself, and see whether these things were true. A good man, who had addressed the assembly, stated, that all hearing and reading would be in vain, except the Spirit of God brought home to the heart that which was heard and read. This good man also told them that God would give his Holy Spirit to all who ask Him. The individual to whom I have alluded, went home from the meeting deeply affected: and whether that night or next morning, I know not, poured forth his prayer to Him who is the hearer of prayer, to Him who knows the desires of the heart, that He would lead him in the right way, and bring him to a right understanding of the Scriptures of truth. I need hardly tell your lordship and this meeting what was the result of an application like this: and I need not, and I could not, tell your lordship and this meeting what was his astonishment when, in the perusal of the sacred volume, he found, what he never knew before, that he was a sinful creature in the sight of his Maker and his God. It would be impossible for me to tell you, on the other hand, what was his joy, and what was his peace, when the word he read there, was brought home to his heart, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. This man to whom I have alluded, I then knew, and I know him now; he has since experi-

enced a very large portion of those trials and of those calamities which are common to men; he has experienced some, my lord, calculated to make flesh and blood to wince, but in that blessed book, which it is the object of this Society to circulate, he has found a hiding-place from the storm, he has found a covert from the wind, and he has found one who has borne his iniquities, and carried his sorrows. That individual to whom I have alluded, is now permitted to have the great privilege of testifying to this assembly the obligations he is under to Anniversary Meetings of the Bible Society.

THE TRUE MISSIONARY.

THE following character of the devoted Missionary, was drawn by the Right Honourable CHARLES GRANT, M.P., at the late Anniversary of the Church Missionary Society, in London.—

There is something peculiarly attractive and admirable in the character of zealous and devoted Missionaries—in their separation from the common objects of human desire—in their decided preference to these, of even difficulties and dangers in the cause of Christ—in their systematic abstraction from the practices and pleasures of mankind—in that love of Christ, which tears asunder the dearest charities and sympathies of our nature: there is something in this, and in the concentration of all the powers of the heart to one purpose, which must strike every pious and well-disciplined mind with admiration. And when we add to this, the real object of those efforts—and there is no object which we are so apt to forget—but look at the object of the Christian Missionary, as contrasted with that of the heroes and conquerors of this world—look at the standard under which the Missionary marches, and look at the standards of the followers of earthly ambition and of earthly power: their mottoes and their standards are indicative of universal conquest, and their trophies are the spoils of conquered nations; but look at the standard of the Missionary—the cross of the Saviour whom he follows—and there you see at once the motive and the object, the principle and the example, the suffering and the triumph! Here you may see unravelled, in a moment, all that was paradoxical before. Here you see how a man can be the meekest and yet the most resolute man in the world. Here you may see how he, who pants only for death, should yet rejoice to submit to a long life of privation, and sorrow, and suffering.

My Lord, this is no imaginary picture. Can we not appeal to recent experience, in proof, that the picture is, in fact, too faintly drawn? Need I mention to you the name

of MARTYN? Need I say that it is a question, whether, in all history, there is a spectacle more sublime, and more deeply touching, than the spectacle of Martyn, unaided and alone, passing month after month in the capital of Mahomedan Persia, and there exhausting his health and strength in proclaiming that name, which he had found dearer to him than his life?

Or, if a spectacle still more touching can be exhibited, it is the same individual, sinking under excessive anguish and suffering, into that disease which terminated his mortal existence, and laying his head upon the grave which received him. But Martyn has left inscribed in that solitude—that there he had found a Friend, a Benefactor, and a Comforter.

But, my Lord, as I have touched on this recent instance, let me recall to your remembrance one of an older date—one of the first of Missionaries. Let me speak of him, who said, with something like contempt, *Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.* And let me ask you, what were those light and momentary afflictions? They ran through a course of thirty years, spent in labours more abundant, in stripes above measure, in prisons frequent, in deaths oft, in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen.

But we have heard to-day, that the same spirit is still alive. We have been told, very eloquently and pathetically, of the West African Missionaries; and while my friend was speaking, another near me alluded to an expression used by a distinguished character respecting the French armies sent against St. Domingo—that they were marching to their graves. Let us not, however, be alarmed at these words; nor let them damp the courage of any future Missionary. They may be marching to an early grave: but we cannot stop there—they are marching to an early immortality.

RECENT MISSIONARY INTELLIGENCE.

[FROM THE LONDON MISSIONARY REGISTER.]

Church Missionary Society.—Advices from Sierra Leone to the end of May, state that the Rev. G. R. Nylander was dangerously ill, and his death daily expected.

Mr. Pope, at Freetown, Sierra Leone, was taken ill on the 21st of March, and died on the 30th: he was most actively and usefully engaged, in Freetown, which is suffering under the want of Chaplains. The Rev. T. C. Deininger, at Malta, finished his career in holy joy, on the 22d of April.

Mrs. Lisk has returned from Sierra Leone on account of ill health. She arrived in London on the 20th of June, improved by the voyage.

The Rev. Michael Wilkinson, Mrs. Wilkinson, and Miss Cortis, who sailed from this country in April of last year, arrived at Calcutta on the 1st of November. Miss Cortis has since been married to the Rev. Andrew Jetter, one of the Society's Missionaries. Mr. and Mrs. Wilkinson have proceeded to Gorrockpore, which had been selected as the scene of their labours.

Despatches from Madras, of the middle of January, represent the Rev. Joseph Fenn's health to be in a precarious state.

The Rev. Samuel Marsden, with the Rev. Henry Williams and his family, embarked at Port Jackson for New Zealand, on the 23d of July, and landed at Rangeehoo on the 3d of August. Mr. Marsden re-embarked for New South Wales, on the 5th of September. The ship was wrecked in the Bay of Islands, on the 7th; but no lives were lost. Mr. Marsden was detained till the 14th of November, when he embarked with the Rev. John Butler and his family, and Mr. and Mrs. Cowell, and arrived in safety at Sydney, in the beginning of December.

Despatches have subsequently reached the Society from New Zealand, to the date of the 11th of February, at which period the Missionaries were well and the natives peaceable.

London Missionary Society.—The following students at the Gosport Seminary have been appointed Missionaries:—Mr. John Edmonds, Mr. George Pritchard, and Mr. Samuel Kidd. On Monday, May the 24th, Mr. and Mrs. Edmonds, destined to Chinsurah, and Mr. and Mrs. Kidd, to Malacca, sailed from Gravesend, in the *Pyramus*, Captain Brodie. Mr. Pritchard is destined to the South Seas.

The Rev. Isaac Lowndes has issued proposals at Corfu, for printing an English and Modern Greek Lexicon, with an Epitome of English Grammar in Modern Greek. It will form an octavo volume of 600 pages, closely printed in double columns.

The Rev. W. C. Loveless, with Mrs. Loveless, arrived at Liverpool on the 4th of June, having left Madras on the 14th of January. Mr. Loveless has been absent between eighteen and nineteen years.

Mr. Crane's report of moneys received on his late tour.

New-York, Aug. 31st, 1824.

Z. LEWIS, Esa.

Dear Sir,—In acknowledging through the Register the receipt of the following sums, during my late tour of ten weeks, it is my

duty to the churches to state, that the sentiments or feelings of many of them are not to be estimated by the amount contributed. The course I pursued would not admit of an application to all of them on the Sabbath; and the pressure of business at this season, among farmers, necessarily prevents many from attending any meetings on any other day. Our assemblies therefore during the week were small even in large and populous towns. It is also to be remarked that the scarcity of money among farmers, at this time of the year, prevents many from contributing as much as they will be able and disposed to, as soon as they begin to dispose

of their produce. It may be also considered that in many of the churches visited, there are large and efficient auxiliaries. The cordiality with which I was almost invariably received, the promptitude with which the churches met the application, while it was generally regretted that it should be made under these disadvantages, induces me to make the above statement. It was sometimes necessary to present the object before large and scattered congregations, on some other day beside the Sabbath; and this will account, in several instances, for small contributions from churches, from which much more might be expected.

The following is a correct account of the moneys received from the different churches.

| | | | |
|---|-------|---|-----------------|
| From the Reformed Dutch Church of Fishkill Landing, | 16 00 | From Presb. Ch. of Saratoga Springs, | 43 70 |
| do. do. of Hopewell, | 11 50 | From Ref. Dutch Ch. of Northumberland, | 9 56 |
| do. do. of Fishkill, | 7 63 | do. do. of Bethlehem, | 15 14 |
| From General Jacob Swartwart, | 3 | From North Ref. Dutch Ch. of Albany, | 44 76 |
| From his Son and Daughter, | 75 | From the Children of Miss Phelps' School, | |
| From Presb. Church of New Paltz, | 10 50 | Albany, by Dr. Chester, | 1 48 |
| From the Missionary Soc. of New Paltz, by Mr. Thos. B. Smith, | 10 | From Ref. Dutch Ch. of Saratoga, | 9 69 |
| From the Ref. Dutch Church of Poughkeepsie, | 31 75 | From Cong. Ch. of Moreau, | 14 00 |
| From a Lady of the Episcopal Church, with an elegant prayer-book to Guy Chew, and pocket bible, | 1 00 | From Presb. Ch. of Glenn's Falls, | 10 33 |
| From the Ref. Dutch Ch. of Kingson, | 45 | From Associate Ref. Ch. of Argyle, | 11 88 |
| do. do. of Rhinebeck, | 17 20 | From a few individuals at Schatcoke, | 3 78 |
| do. do. of Saugerties, | 11 70 | From Presb. Ch. of Lansingburgh, | 20 75 |
| do. do. of Claverack, | 12 27 | Collected at Waterford, | 19 69 |
| From the Monthly Collections in do. | 6 00 | From Presb. Ch. of Galway, | 21 18 |
| From Presb. Church of Hudson, | 35 12 | From Presb. Ch. of Charlton, | 12 7 |
| From Monthly Collections in do. by P. Hosmer, Esq. | 26 00 | From Ref. Dutch Ch. of Florida, | 5 40 |
| From Female Benev. Soc. of do. | 20 00 | From Presb. Ch. of Johnstown, | 16 00 |
| From Ref. Dutch Ch. of Kinderhook, | 16 00 | From Cong. Ch. of Kingsborough, | 11 69 |
| do. do. of Coxackie, | 23 00 | From Ref. Dutch Ch. of Caughnawauga, | 7 00 |
| do. do. of Schoelack, | 14 00 | From a few individuals of Cherry Valley, | 4 80 |
| From Monthly Collections of Coxackie, | 11 89 | From Presb. Ch. of New-Hartford, | 18 85 |
| From First Presb. Ch. of Albany, | 80 65 | From Presb. Ch. of Whitesborough, | 18 85 |
| Collected on the next evening in the same Ch. at Monthly Con. | 19 70 | From Presb. Ch. of Utica, | 62 30 |
| From a General in the Presb. Church of Schenectady, | 24 56 | do. do. of Cooperstown, | 20 3 |
| From Presb. Church of Troy, | 33 10 | From Cong. Ch. of Harpersfield, | 6 33 |
| From Master D. H. Buel, of do. | 2 00 | From Presb. Ch. of Delh. | 14 00 |
| From Master Samuel Buel, of do. | 1 13 | From Associate Ref. Ch. of Kortwright, | 14 00 |
| From a little child of the same family, | 25 | do. do. of Stamford, | 18 00 |
| From Presb. Church of Salem, | 23 44 | From Episcopal Ch. of Waterville, | 5 88 |
| From Associate Ref. Church, of do. | 34 45 | From Presb. Ch. of Cairo, | 4 30 |
| From Female Benev. Soc. of do. | 7 00 | From Cong. Ch. of Greenville, | 13 68 |
| From Ref. Dutch Ch. of Union Village, | 11 26 | From Ref. Dutch Ch. of Paltz, | 15 24 |
| | | From Presb. Ch. of New-Harborough, | 7 87 |
| | | From Presb. Ch. of Newburgh, | 17 00 |
| | | do. do. of Goshen, | 22 78 |
| | | do. do. of Florida, | 11 93 |
| | | From Ref. Dutch Ch. of Warwick, | 9 00 |
| | | | dolls. 1,124 26 |

Contributions to the United Foreign Missionary Society, during the Month of Sept. 1824.

| | | | |
|---|---------------|---|---------------|
| From Rev. James C. Crane, Agent, | 161 85 | From the Ladies of the Female Cent Soc. of Hanover, N. J. to constitute their Pastor the Rev. Aaron Condit a Life Member, | 30 00 |
| From Mr. A. W. Corey, Agent, | 98 00 | Collected at Monthly Concert in the Rev. Mr. McCowan's Church in Skaneateles, N. Y. by Isaac Sherwood, Esq. | 5 00 |
| Collected in the Presb. Ch. in Detroit, Michigan Territory, by Rev. Joshua More, | 7 75 | From Misses Melinda, Minerva, and Mary Sherwood, to constitute their Father, Isaac Sherwood, Esq. a Life Member, | 50 00 |
| From the Northern Aux. Miss. Soc. of Albany, by C. Miller, Esq. Tr. | 300 00 | Collected by the Rev. Joseph Bullen, in the Presbytery of Mississippi, by Rev. G. Potts, | 20 00 |
| Collected at Month. Con. in Scotch Presb. Ch. in Cedar-st. by Robert Blake, Esq. Tr. | 9 68 | From the Cong. in Spring-st. N. Y. to constitute their Pastor, the Rev. Mr. Cox, a Life Member, by Mr. Jas. R. Gibson, | 30 00 |
| Collected at do. in Brick Presb. Ch. N. Y. | 9 00 | Collected at Monthly Con. in the Presb. Ch. in Harrisburgh. Pa. by Rev. Wm. DeWitt, | 26 26 |
| Donation from a Lady in this City, do. from a Clergyman, | 5 15 3 00 | From the Female Benev. Soc. of Allamance, Guilford Co. N. C. by Rev. E. W. Caruthers, | 12 00 |
| From the Miss. Box in the Oratory of the Theological Seminary at Princeton, N. J. (accompanied by a Gold Watch Seal) by Mr. D. A. Fenick, | 7 00 | From do. first Annual Payment for educating an Indian Youth, to be named David Caldwell, by do. | 12 00 |
| Donation from a Clergyman in the Western District of N. Y. by Rev. Dr. McAuley, | 50 00 | From Dr. Thomas Henderson of Freehold, N. J. by the Rev. Dr. John Woodhull, | 12 60 |
| Remittance from Mr. John L. Burnap, Agent, | 75 25 | | dolls. 985 78 |
| From Mrs. Eliza Riggs, 2d Payment for educating an Indian Youth at Cataugaus, named Preserve Riggs, by Rev. Mr. Gildersleeve, | 12 00 | | |
| Donation from Miss. C. | 6 00 | | |
| From the Mission Box in the Miss. Rooms, Collected at Monthly Concert in the Rev. Mr. Phillips' Ch. in Pearl-st. by Mr. McClure, | 2 45 10 89 | | |



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